AN INDIGENOUS VISION OF 21ST CENTURY EDUCATION IN THE BERING STRAIT REGION

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A

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Abstract

I am an Iñupiaq Alaska Native from the Bering Strait region and have worked in the region for 32 years in the fields of elementary, secondary, postsecondary, and adult education. Alaska Native students, as a cohort, have consistently had higher drop out rates and lower percentages of proficiency than other cohorts. My work represents a synthesis of my personal and professional experiences and is similar to research methodologies such as triangulation, auto-ethnography, mixed methods, or various Indigenous research methodologies that focus on webs of relationship. I also interviewed a sample of community members ranging in age from 15 to 75 years old to determine to what extent they hold similar or dissimilar views. I suggest: 1) changes to teacher certification requirements, 2) changes to school district practices and discourses, and 3) a stronger partnership between communities and educators, so that schools can more effectively serve the communities to which they are responsible and so that local life ways and priorities form the foundation of schooling.

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The past is not a burden; it is a scaffold which brought us to this day. We are free to be who we are-to create our own life out of our past and out of the present. We are our ancestors. When we can heal ourselves, we also heal our ancestors, our grandmothers, our grandfathers and our children. When we heal ourselves, we heal Mother Earth. Rita Pitka Blumenstein (Perea, 2013)

Chapter 1

Introduction

This thesis presents my perspective as an Alaska Native Iñupiaq person who hopes to contribute to my communities by suggesting changes to formal schooling to support the achievement and well-being of Alaska Native children. I start in Chapter 1 by introducing myself, providing a brief historical perspective, sharing State of Alaska achievement data, noting the negative effects of formal schooling, and relaying the call for change. I show that the focus of my thesis on school systems is based on my experiences as a student and an educator in the Alaska public school system, and I describe the regional residents I interviewed to determine to what degree they agree or disagree.

UvaNaatigaQasuGlana. SitnasuagmiuNuruNa. Ataataga Amaguaq, aanaga Maiyak, aakaga Iliaaglak. My name is QasuGlana; I was named after Yaavik's mother who was from King Island but lived on Diomede Island. I am an Iñupiaq Alaska Native from Nome, Alaska. My mother, Mary Ann Amarok Tiffany; her sister, Bernadette Amarok Trantham; and their brother, Teddy Amarok, were born and raised in Nome. My mother attended the Native Elementary School and, in 1947 at the age of 20, graduated from Nome High School. The family of my maternal grandmother, Maiyak, was from nearby King Island, and the family of my

maternal grandfather, Amaguaq, was from nearby Big Diomede. The families of my grandmother and grandfather originated from this area and have never lived anywhere else.

A 2011 excavated archaeological site containing the remains of a child indicates that Alaska Natives inhabited northern North America at least 11,500 years ago when the Bering Land Bridge may still have connected Asia and Alaska (Arnold, 1978, p. 2). Prior to the arrival of others, Alaska Native peoples lived as interconnected participants in a world encompassing the tundra, rivers, and ocean and according to customs and beliefs carried through thousands of years that defined behavior and enabled survival and success (Napoleon, 1996, pp. 4-5). Children began their education with their parents and, as they grew, learned from family and community members how to survive, flourish, and contribute to the well-being of the community. The world was complete, and the "way of being" defined all aspects of life: behavior; relationships; spirituality; protocol; how to think about, speak to, and respect all living things; how to subsist; and how to live in harmony as humble members of the world (Napoleon, 1996, pp. 4-5).

Alaska Natives experienced extreme and violent change when others arrived. The first significant White contact in Norton Sound and the eastern Bering Sea area was by the Russian-American Fur Company in the early 1880s with European diseases, in the form of deadly epidemics, having the first profound effect on Alaska Natives (Nelson, 1983, p. 23). Before western contact, the people of northwestern Alaska spoke only Iñupiaq, but when early missionaries and teachers arrived children were punished and beaten for speaking their original languages (Loon, 1998, p. 104). Western schooling began in 1784, established by Russian newcomers followed by American mission schools, both with the intent to "Christianize" and "civilize" Alaska Natives. In 1905, the Nelson Act authorized a dual educational system in

Alaska giving responsibility for Whites and children of "mixed blood who live a civilized life" to the territorial governor and local communities while responsibility for Alaska Native children remained with the federal government (Cole, 1996, p. 317). In 1931, the responsibility for education of Alaska Natives was transferred from the Bureau of Education to the Bureau of Indian Affairs (BIA), which adopted the dual purpose of developing Indigenous cultures and providing full educational opportunities for Alaska Natives (Alaska Natives Commission, 2010, p. 11). During the early years of American control, the general attitude toward Alaska Natives "was reflected by a persistent pattern of discrimination" (Cole, 1996, p. 316). Sadie Brower, whose father was White and mother Alaska Native, remembered as a teenager of Nome in the early 1930s that, if there were "White man's dances," no one with Native blood could attend (Cole, 1996, p. 325). A World War II (WWII) visiting correspondent noted in 1943 that the social standing of Alaska Natives resembled that of Negroes in Georgia and Mississippi (Cole, 1996, p. 315). At the end of WWII, the population of Nome was approximately 1,500 with half being Alaska Native who experienced discrimination and exploitation because White newcomers formed the power structures. In 1947, the BIA facilitated its new policy of assimilation by opening the Mt. Edgecumbe Boarding School for Alaska Native high school students and Wrangell Institute for Alaska Native elementary students (Alaska Natives Commission, 2010, p. 12). In the Bering Strait region, contact between families on American land and that of the former Soviet Union became prohibited in 1947 when the United States government closed the border, ending the connection to family, loved ones, and friends, impeding their ability to share and maintain customs, genealogies and family histories (Menadelook, 1998, pp. 130-132). Western formal education conflicted with Alaska Native ways of life and included corporal punishment, humiliation and attendance at boarding schools resulting in physical and emotional

suffering and losses of language, pride, and connection (Andersen-Spear, D. & Hopson, E., 2010, p. 5). In 1951, the BIA started the process of transferring its schools to the Territory and then to the State (Alaska Natives Commission, 2010, p. 12). In the 1970s, families across Alaska brought a class-action suit against the State of Alaska claiming that students from small communities who were being sent to boarding schools were not being provided equal access (Mendenhall, 1997, p. 64), and in the late 1970s, state-funded high schools in villages became a reality. In the early 1970s, Nome City High School and Beltz Regional High School merged. The Nome school board appointed administrators, the Beltz Advisory Board was dissolved, and the school took the colors and mascot of the Nome school (Ongtooguk, 1992, p. 16). The social hierarchy of the student body reflected that of the city with sons and daughters of original White pioneers at the top of the ladder and sons and daughters of White professionals next. Sons and daughters of non-professional White families followed with the next level including children of mixed blood usually with White fathers. Lastly were the children of Nome Native families and Native families from the surrounding villages (Ongtooguk, 1992, pp. 16-17).

Today, many Alaska Natives still feel pressured to measure themselves by western standards and practices portrayed in textbooks and on television, blame themselves for not being successful according to western definitions, consider themselves failures, and don't know who they are (Napoleon, 1996, p. 23). The situation is exacerbated when non-Native Alaskans have blind spots when it comes to racism and discrimination toward Alaska Natives who face social and political challenges particularly when the problems of the past are easily forgotten or dismissed (Cole, 1996, p. 332). The impact of contact with newcomers having contradictory worldviews has been demoralizing (Harrison, 1996, pp. 60-61). Economics, medical problems, social problems, limitations of small schools and the difficulty of being successful in an

educational system based on another culture are often cited as underlying the lack of achievement by Alaska Native students in school (Alaska Natives Commission, 2010, p. 16). Similarly, barriers to success of Alaska Native students that have been cited include cultural and language differences, lack of knowledge of Alaska Native cultures by educators, incompatibility of curriculum and methods, assessment that is not relevant to cultural and language differences, differences between non-Native and Native learning styles, lack of educational role models, parent attitude toward education, and problems at home including alcoholism, neglect, and abuse (First Alaskans, 2001, p. 2). People succumb to forced change in various ways: spiritual immobility, self-degradation, self-distortion, despair, confusion, depression, anger, guilt, and grief (Bates & Oleksa, 2007, pp. 60-67). Epidemics, racism, discrimination, segregation, educational policies, and dismissal of all of the above have resulted in the destruction of the underpinnings of Alaska Native societies with consequences that have effects on generations of survivors (Madsen, 1996, p. viii). The economic, social, and political fundamentals of self-determination, development, and resource management; medical problems including addiction, diet, health, and behavioral; and issues such as dependency, incarceration, neglect, and abuse are entwined with cultural maintenance and educational issues.

During my personal life and career with the local public school system, I have become increasingly distressed by some imported educators' negative portrayal of Alaska Native families whose children have been driven away from school by discourses and practices that reflect a lack of knowledge and respect. I have also been disheartened by the predisposition to blame students and families for lack of achievement when they are no less capable of achieving yet continue to lag behind their White counterparts.

The Indigenous view of education offered in the following pages emerged over many years and many experiences. I live in Nome, having returned after earning a Bachelors degree in Elementary Education in the 1970s and have family in Nome and the Bering Strait communities of Golovin, Unalakleet, Brevig Mission, and Wales. My aunt Bernadette and my stepfather, Warren Tiffany, were teachers for the BIA with Dad moving into administrative positions. I have worked for a total of 32 years in education: six years with the regional Kawerak, Inc. Adult Basic Education Program, twenty years with Nome Public Schools (NPS) during which time I earned a Masters degree in Educational Leadership, and six years with the University of Alaska Fairbanks (UAF) Northwest Campus (NWC).

I have been dismayed by the local schools' achievement data regarding Alaska Native students. State of Alaska assessment data show that large percentages of Alaska Native students in northwestern Alaska are not achieving proficiency. Of the Iñupiaq communities of the Bering Strait region (excluding the city of Nome), Brevig Mission, Shishmaref, and Diomede had the lowest rates of proficiency and graduation in 2009. During the following school years, the dismal statistics continued.

Table 1

Alaska Native Students Below or Far Below Proficiency by Subject Area

2010-2011	Percentage Of Alaska Native Students Below Or Far Below Proficient In Reading	Percentage Of Alaska Native Students Below Or Far Below Proficient In Writing	Percentage Of Alaska Native Students Below Or Far Below Proficient In Mathematics	Percentage Of Alaska Native Students Below Or Far Below Proficient In Science
Brevig Mission	61	73	62	95
Shishmaref	59	54	55	83
Diomede	80	73	93	*

*Asterisks are used in cases where results cannot be published without releasing personally identifiable information (State of Alaska, 2013b)

Table 2

Brevig Mission Graduate and Dropout Numbers

Brevig Mission Schools	Graduates	Dropouts
2007-2008	6	11
2008-2009	8	8
2009-2010	6	2
2010-2011	8	3

(State of Alaska, 2013a)

Table 3

Shishmaref Graduate and Dropout Numbers

Shishmaref Schools	Graduates	Dropouts
2007-2008	4	5
2008-2009	6	14
2009-2010	7	9
2010-2011	3	11

(State of Alaska, 2013a)

Table 4

Diomede Graduate and Dropout Numbers

Diomede Schools	Graduates	Dropouts
2007-2008	1	3
2008-2009	0	2
2009-2010	2	1
2010-2011	2	0

(State of Alaska, 2013a)

The statistics for Alaska Native children in the larger community of Nome have been equally dismal.

Table 5

Nome Students Below or Far Below Proficiency by Subject Area

2010-2011 Nome Public Schools	Percentage Of Alaska Native Students Below Or Far Below Proficient	Percentage Of Caucasian Students Below Or Far Below Proficient
Reading	46	4
Writing	53	4
Mathematics	55	4
Science	67	15Below (0 Far Below)

(State of Alaska, 2013b)

Table 6

Nome Dropout Numbers

Nome Public Schools	Dropouts	High School Population
2007-2008	25	303
2008-2009	22	273
2009-2010	25	241
2010-2011	22	224

(State of Alaska, 2013a)

Table 7

Nome Alaska Native and Caucasian Dropout and Graduation Percentage Rates

2010-2011 Nome Public Schools	Alaska Native Students	Caucasian Students
Dropout Percentage Rate	12	2
Graduation Percentage Rate	55	100

(State of Alaska, 2013a)

Other data demonstrate that local schools are not serving Alaska Native students well. The drastic drop in student count at NBHS over the four school years shown on Table 6 occurred in spite of the fact that the population of Nome had increased as seen on Table 8.

Table 8

Nome Populations

Nome Population	2000	2010
Alaska Native or American Indian	1,789	1,971
Caucasian	1,328	1,093
Two or More Races	287	411
Total	3,505	3,598

(State of Alaska, 2013)

In the spring of 2009, 38 students who earned General Education Diplomas (GEDs) participated in the regional UAF NWC Commencement Ceremony in Nome. A total of 41 students earned their GEDs for the school year. This was a greater number of graduates than the number from any one of the 16 high schools in the region. The largest school, NPS, graduated 38 students. The 15 schools that comprise the Bering Strait School District (BSSD) graduated anywhere from 0 to 19 students. Of the 38 GED graduates, 24 were from Nome and of these, 18 were Alaska Native and 6 were White.

Based on my observations while working with NPS and working for UAF NWC where the regional GED Program is located, I have come to believe that most Native students who have

left public school have not dropped out but have been driven away. Most of the GED graduates from Nome had attended NBHS and clearly felt they had reason to leave yet continued to pursue a diploma. To call these young people "driven-aways" is more accurate than to label them dropouts. There are two stories about each of the students who is driven away: one from the point of view of the school system where the students are commonly considered failures, and the other from the point of view of the students and their families where they are described as successes. For example, two of the students who were driven away are young Iñupiaq Alaska Native men from Nome whom I have known all their lives. The first young man was a GED graduate who walked in the NWC Commencement and the other was studying to take his GED exams. Both young men confirmed that their families considered them to be success stories because of the time and effort they have dedicated to earning a GED. The first young man had done so because education was important to him. He had made himself attend classes because he knew he had to have some form of education to obtain a job and survive. The second young man told me that having a diploma was important because his family had taught him the importance of education to getting a job and he needed to respect the advice of Elders. I asked the first young man if anyone had been supportive of him while he was at NBHS. He responded with the names of two people, my name and the name of another administrator who had been supportive once in a while. He said that it had seemed like the school belonged to the teachers and principals, not to the students.

Three important factors contribute to the high dropout rate and the migration of Alaska Native students from high schools to GED programs: the lack of attention paid by educators to cultural identities and student differences, the feelings students have that they do not belong in school, and the fact that schools are not responsive to community priorities. In these instances,

the school and a portion of its teachers, staff, and administrators have driven the students away from school. Alaska Native families value education but must ensure survival and dignity, so have been forced to display behaviors that seem contradictory. Families have protected their children from the common school occurrences of humiliation, invisibility, and shaming by not forcing them into these unsafe situations and by supporting them in earning GEDs when they drop out of school.

When Alaska Native students have done poorly in school, educators have often made comments and assumptions about their personal values. During my career in public education, I often heard comments, such as Native parents "don't teach values, discipline their children, have high expectations, or teach their children a good work ethic." I often heard it stated that Native parents "don't volunteer, enforce school rules, attend school functions, or parent-teacher conferences; are uncooperative or hostile; defend their children's bad behavior; and don't support educators when children are disciplined." The two young men were examples showing such general depictions to be untrue.

These disturbing depictions are very painful to hear and have led me to fear their effectson students. I've seen in Alaska Native students the facial expressions, body language, behavior, and words that reflect feelings I've experienced. These behaviors reflect an absence of connection and positive relationship between students and educators. The subtle behaviors on the part of educators that have fostered lack of connection include lack of friendly facial expression, verbal communication, and greetings. These encounters said to me, and continue to say to young Alaska Native students, "it is not important that you succeed or even that you attend school." These messages have perpetrated feelings of shame and self-doubt in Alaska Native students and represent the opposite of the purpose of educational systems. The facts that Native

students still receive these messages and that schools are not authentically representative have contributed to the number of students being driven away from school. The effects have been devastating to individuals and have had negative generational consequences on families and communities. One instance of incorrect assumptions and lack of cultural representation concerns the use of the term "parents" by educators and standard American curriculum. When educators become familiar with northwestern Alaska communities, they realize that the term "families" would be more accurate and appropriate because the standard depiction of a family includes a married man and woman who are the biological parents of all the children, but this is not a normal representation of a family in northwestern Alaska. There are many families who do not look like this, and because this portrayal is considered normal and proper, it has been common for students to become self-conscious or hesitant when asked to draw, speak, or write about their families in school. They often feel shame because their families do not conform to what is taught as being normal and good.

Common value judgments and inaccurate depictions of Alaska Native families, such as "they don't care about education" and "the families are not normal," have had devastating effects on Alaska Native individuals and subsequently generations of families and communities. Many educators have consistently laid blame on families for lack of achievement, citing poor attendance as the main cause. Publishing companies reinforce school attendance policies in their educational materials that focus on family behavior, not school philosophies, discourses, and practices. This is particularly damaging in northwestern Alaska where much of the methodology and content is foreign and frequently detrimental to the well-being of a majority of students and their families. At the August 2013 Nome Public Schools Board of Education meeting, an administrator gave Board members a copy of a pre-published Attendance Works flier. The flier

statement that "many parents and students don't realize how quickly early absences can add up to academic trouble" (NPS, 2013) placed focus on families and absolves the school of responsibility. The flier stated that "teachers can educate families" (NPS, 2013) through incentives. It stated that the school, transit agencies, and partners should organize car pools or provide bus passes, cited health and dental problems as leading reasons for school absence, and suggested that the school work with medical professionals to give families health care and advice (NPS, 2013). One of the problems with these messages is that Nome does not have a transit agency with bus passes. The messages are based on the assumptions that children need a ride to get to school, that asthma and dental problems are the reasons that students miss school, and that families need health care and advice about it. The most inaccurate statement is that families need educating through incentives and attention to data to build a culture of attendance. What is important here are two underlying messages that are rarely discussed openly because they are implicit rather than explicit: schools are providing a relevant, adequate, and appropriate education that meets the needs of the children and desires of the community; and that the children and families are deprived or deficient. My thesis counters these common assumptions, and in the following pages, I will demonstrate that neither is true.

Most if not all Alaska Native families value education. Disparaging messages, bribing, and presentation of data will not motivate families to send children to schools where their heritage, knowledge, and identity are rarely represented, much less taught. Adults do not want to stay in situations where they receive messages that their identities and what's important to them are not good enough. Children, being less powerful but just as perceptive and more vulnerable, don't want to stay in such situations either. Lack of educator preparation and knowledge has contributed to the dearth of meaningful relationships with community families. Rather than

becoming part of a community, teachers and administrators may remain separate, fostering lack of relationship, understanding, and effectiveness. They remain ignorant of the ways that Alaska Native peoples engage the complex processes of teaching and learning or pedagogy.

Based on my personal and professional experiences in this region, many educators continue to perpetuate the mission of assimilation through assumptions, omissions, and inadequate representation. Alaska Native children do not need fixing but, because of systemic design, have experienced a history of continual attempts resulting in confusion, pain, and loss. Alaska Native children are not disposable, yet students continue to receive education that does not enable them to read and they continue to be driven away and labeled as dropouts, failures, and flawed. The Alaska Natives Commission described the devastating consequences of the introduction and indoctrination of worldviews foreign to Alaska Native peoples:

> Whatever words are chosen to depict the situation of Alaska's Native people, there can be little doubt that an entire population is at risk of losing, irretrievably, cultural strengths and attributes essential for the building of a new and workable social and economic order. Several generations of Native people-many of whom are still alive today-would become targets of a tragic, frequently successful campaign of cultural elimination. (Alaska Natives Commission, 1994, pp. 3, 11)

Scholars worldwide have researched the topic of Eurocentric schooling of Indigenous children and published the finding that being Indigenous is not a deficiency nor does it pose a disadvantage to academic achievement, yet educational systems sustain the deficit theory and label students of color as deficient, deprived, and disadvantaged (Yosso, 2002; St. Denis, 2009). Schools are not free from responsibility when cohort after cohort of students fails to achieve and drops out. In addition to data such as those mentioned above, professional findings and personal

chronicles attest to oppression and the negative effects that the arrival of dominating cultures and pedagogy have had on Alaska Native children and families.

In the 1920s, my grandparents settled in Nome to run a laundry business and raise a family. Segregation was a common occurrence in Nome while my mother, aunt, and uncle were growing up. There is an account, in *Men of the Tundra Alaska Eskimos at War* by Muktuk Marston (1972), of my grandfather taking the family to see a movie at the segregated Dream Theater in 1944. They sat in the White section, not the Full Blood or Half Blood sections, because it happened to be the only area with enough seats for the family to sit together. So the usher escorted my family out of the theater. Marston goes on to describe the actions of a local Iñupiaq Alaska Native woman, Alberta Schenck, that were instrumental in the passing of the Anti-Discrimination Law of 1945 by the Alaska Territorial Legislature. Schenck was a half Native and half White hero who grew up in Nome, yet not even children in the Bering Strait region learn about her in school. She had been a patron of the Dream Theater, sitting with her date, a military man, in the White section and was also forced to leave. Schenck went on to cause a ruckus and was thrown in jail. She wrote a letter to Senator Ernest Gruening at the same time that Elizabeth Peratrovich was fighting for the civil rights of Alaska Natives in southeast Alaska.

A local Alaska Native Elder and leader, Gary Longley, shared with me his experiences with racism while growing up in Nome. Schenck was his cousin, and he, like members of my family, encountered racism at the Dream Theater. Longley remembered the Dream Theater being located on Front Street next to the Breakers Bar that had a sign in the window, "No Dogs or Eskimos Allowed." In the theater, the middle block of seats was for White people, the block of seats on the east side for quarter breeds and half breeds, and the west side block for three-

quarter breeds and full blood Natives. The manager's nephew was in charge of shutting down the camera, running down and taking care of problems. Longley, one quarter Native, had gone to the theater with two friends, one White and one three quarters Native. Since it was the White boy's birthday, they decided to sit in the White section even though they knew they were supposed to sit in different sections. The short had just started when it was shut down and the manager's nephew came down and cussed out the boys, telling two of them to get to their own sections. The boy who was three quarters Native moved but Longley stayed seated with his White friend. Later, he asked his Dad why he'd been allowed to stay in the White section. Longley's father explained that he was in the Masons with the manager of the theater, so his nephew might have been afraid to move the boy. Longley said about the incident, "I don't know whether I was privileged or not. Thinking back, I don't think I was so privileged" (Longley, 2008). This chronicle, like many others of local Elders, is authentic history that should be included in school curricula. In my family, I am a member of the third generation of five who have lived in Nome. When I interviewed a member of the second generation about the segregated seating of the Dream Theater, he said he didn't know why Schenck had made such a stink because the Natives knew where they were supposed to sit. In this community where at least four generations of many Alaska Native families have attended public school, there still are those who have been affected by the colonizer ideology.

I have valued formal education in spite of the fact that, like many people of color, I have been made to feel shame, fear, and doubt about my identity during my elementary and secondary school years. Educators have given us destructive messages, intentionally and unintentionally, and treated us in ways that form our identities. During my early educational experience, there was little if any representation of my Alaska Native identity and culture. I learned how to read

and write with books about Dick, Jane, Sally, and Puff. I did not feel proud of my identity, what I looked like, my strong ancestors, or my rich history at any time during my elementary and secondary education in Nome, Wrangell, Kotzebue, and Juneau. Because of the dominant discourses, I became de-formed, or changed, from being proud of myself to feeling ugly, ashamed, and inferior (Freire, 2005, p. 75). I clearly remember wishing that I looked like the children depicted in my textbooks and feeling ashamed of my rounded nose and face and dark skin. I received no message at school that my heritage or my inner and outer characteristics were beautiful. I love my Iñupiaq side of the family and its values, customs, and foods, but I never displayed those feelings in school, much less showed pride in my identity. I am 61 years old, and the self-destructive feelings of fear and doubt that I developed in school are still just as deep and strong in me, in part because of my experiences as an Alaska Native adult working in the public school. The assumption, on the part of some educators who come to northwestern Alaska, that students and parents of color are deficient has also been displayed in messages to adult educators of color. When I was first hired as a classroom teacher by NPS and attended my first In-service, I was approached by a high school teacher who asked if I was the new cook. When I responded that I was not, she asked if I was the new teacher aide. When I told her that I was the new teacher, she exclaimed that I must not be from around here. She did not think that an Alaska Native from this region could become a teacher.

The affirmative feelings and thoughts that my family has given to me are also deep and strong in me. Our mother was a fluent speaker of the Iñupiaq language, but she, having been bombarded during her life with messages that caused her to question the value of Alaska Native ways and wanting the best for her children, did not see the value of teaching us. We, as children, did not see the benefit. As far as I was concerned, it was another thing to be ashamed of. One of

the most destructive results of public schools has been this frame of mind imposed on Indigenous individuals and groups. Through "generations of punishment and brainwashing in English-only schools" (Krauss, 1980, pp. 58-59), the will of my mother and other parents to teach their Native language and the children's will to learn it became paralyzed. If Native languages are "respected, used, cultivated, and celebrated" (Krauss, 1980, pp. 58-59), they do not have to be learned less fluently as second languages or lost. Discourses and practices of educators who are not appropriately and relevantly prepared to teach Alaska Native children have negative effects on the psyche and motivation of these students.

Paul Ongtooguk, an Iñupiaq Alaska Native scholar, has addressed the issues of inadequate curriculum at NBHS and how omissions further the status quo, racism, and lack of social justice. When he attended school, curriculum did not represent Alaska Native life nor did it include authentic history regarding race relations. Students did not learn about federal, territorial, and state law affecting Alaska Native peoples, segregation, Alaska Native heroes, or the Alaska Native land claims struggle. Ongtooguk calls for a new kind of education to help students learn from the past and apply the knowledge toward self-determination, social justice, and maintenance of distinct and proud identities (1992).

Georgianna Lincoln, an Athabascan Alaska Native leader, has also supported authentic history and representation. Lincoln learned from her mother that Athabascan genealogical structures are very complex with tribes, governed by separate chiefs and groups of Elders, having many sub-tribes, dialects, and customs, so she was surprised when as a student she read in her high school textbook, *America, America*, that members of tribes hold common histories, religions, and customs; speak the same language; and are ruled by the same chief or group of Elders. This inaccuracy is mild compared to others Lincoln discovered while reviewing how

Native Americans are portrayed in school textbooks. Considering the fact that Native Americans were the first peoples on the continent, an adequate, appropriate, and relevant education would include accurate and respectful representation of American Indian history, literature, art, religion, and language (Lincoln, 1998).

My experiences reflect those of many Alaska Natives and demonstrate some of the complex situations and consequences when two groups of peoples and cultures come together. The shame and ache I feel now for the way I felt about my mother's incredible knowledge and skills never goes away and affects my daily thoughts and actions. My daily life as a person of color involves putting up with blatant and subtle disparaging comments, ignorance, assumptions, being the token Native or an object of curiosity, being labeled or dismissed, and being invisible. I am bullied personally and professionally. As a child, I did not understand or learn about what had been happening for generations, nor was I able to verbalize the effects on me or act out against such racism and acts of colonization. Schools continue to perpetuate and impose perspectives that have devastating consequences for students of color. For many Alaska Native students, the school has been a place where they have not been welcomed, where they are wary and do not speak freely, and where they are ready to rebel and react. What the first young man hadn't liked about NBHS was mainly the teachers and the way they taught. He professed that, if he could have, he might have left school at an earlier age. The second young man had left school because he hadn't felt comfortable walking into most classrooms and hadn't liked the teachers who taught like they didn't care and didn't shown him respect. Students do not want to enter classrooms where they are not safe and may be humiliated, where they may be made to feel shame in front of their peers, and where their identities are not recognized, much less represented.

During my employment at NBHS, I recall a student who was sent to the office with a discipline referral for not being prepared for class. The teacher berated the student before giving her a pencil. The student was embarrassed by what the teacher had said and the tone used, so she broke the pencil, was written up, and sent to the office. Because the student had gotten a discipline referral, she was angry and challenged the teacher by purposefully not bringing a pencil the next day. The teacher wrote the student up and sent her to the office again. This happened repeatedly with consequences increasing in severity when a solution would have been simple. The teacher could have made sure that the student knew that she only wanted the student to succeed and calmly reminded the student to bring a pencil every day. The power struggle would have been avoided if the teacher had acted differently, and the student would not have formed a negative impression of school.

Educators continue to give messages that are destructive to the spirits and pride in identity of Alaska Native students. During my time at NBHS, I was the Advisor for the Nome Native Youth Leadership Organization (NNYLO) whose membership elected officers. The NNYLO President came rushing into my office one day during the 1994-1995 school year to tell me that when she and another Iñupiaq Alaska Native classmate had loudly entered a classroom just as the bell rang, the teacher exclaimed: "Why don't you sit down like civilized White people?" The student reported the incident to the office but the principal took no action. When she then reported the incident to the Superintendent, the teacher was reprimanded and chose not to return the next school year. Another Iñupiaq Alaska Native NBHS graduate submitted a paper while attending the University of Alaska Anchorage (UAA) and described the mindset of some of her high school teachers. She wrote that being an Alaska Native had been difficult because there had been many instances when she was treated differently from her White peers. Some

teachers would automatically assume that she wasn't capable and would limit her learning and some teachers labeled her as "one of the smart Natives" (Otton, 2008, p. 5).

At the January 12, 2010 NPS Board of Education meeting, the friend of E. Johnson who had attended NBHS read a letter that Johnson had written to support the non-renewal of the principal. In the letter, the young man stated that while he attended NBHS the principal had told him that he "should do us all a favor and drop out." He subsequently dropped out and earned his GED during the 2008-2009 year.

At the same time, a young Alaska Native woman who had been a 2002 graduate of NBHS wrote a letter to the Editor of the Nome Nugget Newspaper to inform community members of the lack of support and types of discipline practices that drive students from formal schooling. She noted that a counselor at the time she had been in school had not been available or provided any support when she had needed it (Goldsberry, 2010). During the young woman's senior year, she went from earning good grades to failing two classes, yet the counselor never approached her to offer guidance. The young woman noted that, unfortunately, many students in this situation feel that their only option is to drop out of school. She questioned the frequent practice and negative consequences for students of the Nome Police Department (NPD) being frequently called to the school (Goldsberry, 2010).

1.1 My Thesis

One of the major issues still facing Alaska Native peoples is the negative effect that formal schooling has on the maintenance of cultural identities and the well-being of individuals and communities. This outcome, so damaging to young people, could be very different. In the following chapters, I will show how historical purposes of schooling that continue today have

damaged Indigenous children and communities and suggest teacher training and practices to support more effective and relevant delivery. My focus is on educators' and school systems' roles because the degree of parental involvement by Alaska Native families is in relation to and a result of institutional practices and discourses. When teachers and administrators continually tell families that they know best what children should learn with little if any regard for local pedagogical practices, the parental response is to step back. If delivery and content of schooling is representative, the result is parental response in the form of involvement.

For the personal and historical reasons described, I feel strongly that what and how children have been taught has too often excluded meaningful learning and damaged or destroyed their personal and collective identities. When I attended elementary and secondary school in the 1950s and 1960s, school representations and expectations had little if anything to do with my Iñupiaq heritage and caused me to feel left out, shameful and afraid. When I taught at the elementary school in the 1980s, school practices and discourses did not foundationally reinforce the identity of 80% of the school population that was Alaska Native. Administrators allowed small groups of students to be pulled out of classrooms for Bilingual-Bicultural classes with students receiving approximately two hours per week of Iñupiaq or St. Lawrence Island Yupik content. Today, the amount of time per week allowed is approximately 30 minutes. When I worked at the high school in the 1990s and 2000s, Alaska Native content was provided by an elective, *Self-Sufficiency*, where sewing and carving were taught. The afterschool NNYLO and Future Teachers of Alaska (FTA) groups focused on Alaska Native leadership. Although I was the Native Programs Coordinator and Cultural Targets Instructional Leader, I felt I was not making a difference in practices and discourses that were negatively affecting Alaska Native students because the faces and behaviors of the students reflected the feelings I had growing up.

Only as an adult have I felt comfortable showing pride in my Iñupiaq culture. As a child, I took the option of giving up that pride, and I see children in school doing the same today. Some students feel that they have no option but to walk away from places that force them to choose between pride and achievement. When I left the school district as an adult, I walked away feeling that I had participated in the oppression and colonization of students who looked exactly like me. During my professional career, I have felt discounted and that I have not had the privilege that non-Native professionals have. As a member of the School Board, I receive messages weekly about student and parent encounters with school staff that are not positive or productive. Alaska Native parents and family members speak about disparaging words to children, shaming of students, assumptions about parenting skills, lack of support for students, lack of communication, favoritism, unwelcoming verbal and non-verbal messages, "I'm in charge" attitudes, lack of compassion, threatening messages, and quick conclusions to accuse students and blame parents. The issue of families not holding power is constant. Eleven Nome families have sent their children to attend Mount Edgecumbe High School for the 2013-2014 school year, and at least two families have sent children to live with extended family in other communities to attend school. Some of these children have been allowed to walk away from the local school to avoid further emotional and spiritual damage. I am deeply grateful for the Indigenous Studies Program for fueling my passion for social justice and helping me understand that people around the world are improving delivery of education. As an Andrew W. Mellon Foundation Fellow, I have been able to participate in a Maori Wellness Conference sponsored by Dr. Linda Smith in New Zealand. I have also participated in an international Hui at Chena Hot Springs, an international Writing Retreat in Juneau, the Alaska Native Language Roundtable in Anchorage, and I have presented at the World Indigenous Peoples Conference on Education in

Peru and at a University of the Arctic Meeting. All of these experiences strengthened my knowledge and desire to serve my communities.

1.2 Role of Interviews in My Thesis

The intent of my thesis is to develop a picture of what elementary and secondary education for students in the Bering Strait region can look like as well as develop a list of implications for future research and change by local communities and schools. I conducted interviews to determine the degree to which my personal and professional experiences, struggles, and passion for self-determination are shared. The UAF Institutional Review Board (IRB) initially approved my project (172215-2) on June 22, 2010, and approval expires on December 8, 2014. The letters of approval are displayed in Appendix F.

Of the Iñupiaq communities of Wales, Teller, Diomede, Shishmaref, and Brevig Mission in the Bering Strait region, I chose to travel to Diomede, Shishmaref, and Brevig Mission because these communities had the lowest rates of proficiency and graduation in 2009. I wanted to understand how residents interpreted the statistics and gather their recommendations. During the fall of 2010, I communicated with the City Councils, Indian Reorganization Act (IRA) Councils, and Native Corporation Councils to explain my project and request permission to interview community members. The staff of the IRA offices recommended people to be interviewed. In March of 2011, I traveled to interview 15 IñupiaqAlaska Native community members. Four interviewees were respected Elders ranging in age from 59 to 75 years old. Seven adults ranged in age from 43 to 55 years old. The three young adults ranged in age from 20 to 23 years old, and one secondary student was 15 years old. Each of the interviewees had been raised and currently live in the home community. Nine interviewees were female and six

were male. One Elder had worked as a bilingual teacher and one had served as a school board member. Four of the seven adults were seen as community leaders, being employed, and with two working for the school district. One of the young adults was employed and one was a recent high school graduate. Each of the interviewees held a recognized place of value in the community.

I asked the following questions: What should students be learning in your school that will build their self worth and cultural identity? Should culture be a part of the ways that children are taught? If so, why and how? Should there be a place for Alaska Native history in your school? If so, what should be taught? Should your school prepare students to deal with social issues such as racism, injustice, and ignorance? If so, how? Is there a connection between formal schooling and the role of leadership in your community? If not, what needs to be examined? In order for teachers to be successful in your school, what do they need to know? How can the community help?

Members of the three communities gave responses concerning the following: communities would like to see the formal school system provide a relevant education that results in children displaying pride in their heritage and possessing the knowledge and skills to be successful at whatever they choose; communities have high expectations of all administrators and teachers coming into their communities; and communities expect the foundation and framework of formal schooling to be the local life and worldview so that there is a relationship between and a flow from home and school. Interviewees related that the development of the mission of the school and its teachers should be open to and guided by community leadership, promoting local partnership. One interviewee attested to the fact that when this relationship is lacking, as it has been in the past, everyone struggles and the failure trickles down from school

administration through the school to the children. My work represents a synthesis of my personal and professional experiences, and is similar to research methodologies such as triangulation, auto-ethnography, mixed methods, or various Indigenous research methodologies that focus on webs of relationship. I also wanted to know how a sample of regional residents would react to my ideas. I knew I had strong ideas about why Alaska Native students in the Bering Strait region do not achieve as well as they can and about ways to address that disparity, and I knew that I wanted to use my dissertation as an opportunity to develop my ideas into a coherent thesis. I wanted to know to what extent other residents of the region hold similar or dissimilar views, so the way I introduced and conducted interviews was a reflection of my experiences, struggles, and passion for self-determination. I believe now that there are Iñupiaq residents of the Bering Strait region who do not see formal schooling as a vehicle of local life ways and knowledge. The voices of the interviewees come through the quotations and descriptions of life ways and subsistence knowledge. My request is that educators learn enough about the life ways and worldviews of northwestern Alaska to be able to understand how their own worldviews affect the long-established way of life in the communities they enter. My work provides suggestions to policy-makers and providers of teacher training programs and professional requests of educators coming to the Bering Strait region.

Based on my experiences, lack of student achievement stems in large part from the historical and ongoing minimal requirement of appropriate teacher training, intentional or unintentional worldview changes perpetrated by numerous educators, and the common lack of affirmation by educators of local knowledge and activities. With my thesis, I hope to contribute to my communities by suggesting changes to school practice that have had negative effects on me and many other Alaska Native people. I learned from each of the interviewees that they had

experiences, reactions, and feelings similar to mine. But members of my family have also asserted that the status quo doesn't need to be challenged and institutional practices are for the good of all. There were two comments from one interviewee that differed from my view, and I offer an interpretation concerning what may underlie this interviewee's attitude toward schooling, while the rest of the messages expressed the need for self-determination and representation of Alaska Native cultures in education. More generally, many Nome and regional residents are expressing similar ideas through their words and actions. For example, several Alaska Native Nome residents have recently formed the Cultural Planners group with the purpose of celebrating and promoting Alaska Native culture while protecting tradition and living values. An Alaska Native Nome resident has formed the Social Justice Task Force to engage dialogue on racial equity and inform community members of historical trauma. Kawerak, Inc. has formed the regional Wellness Committee to cultivate and advance wellness, culture, and community in the Bering Strait region. In the following chapters, I present my vision of appropriate and effective schooling for Alaska Native children in the Bering Strait region and possibly other regions. I reference public documents, research and scholarly literature and use the interviews and dialogue of my personal and professional contacts over 40 years to illustrate my points.

Chapter 2

Racial and Cultural Aspects of American Education: A Literature Review

In Chapter 2, I provide a brief description of the historical foundations of formal schooling in the United States while citing scholars concerning racism's role in structuring society and education. I discuss the assimilationist intentions of education for American Indian, Black, and Alaska Native students and current applications of deficit theory in school systems. I introduce the social justice concepts of Critical Race Theory (CRT) and call for school accountability for relevance and achievement.

Indigenous peoples of Alaska have experienced the negative effects of foreign worldviews and actions on the maintenance of their identities since the arrival of pioneers from Russia and the Lower 48. Not only have the newcomers often discounted worldviews and ways of life, they have indoctrinated many Alaska Native people to discount them as well. The United States does not have a record of success in providing elementary and secondary education aimed at social justice for students of color or any others because discourses and actions of oppression are common institutional practices. Pedagogy based on or incorporating social justice requires educators to recognize injustice and to have a desire to fight for and defend social justice pedagogy in schools (Freire, 2005, pp. 7-8).

The oppressive discourses and practices perpetrated by formal schooling are examples of structural racism and colonization. Racism is the belief that there are differences among people that are attributable to their races and that some races are inherently superior to others. Selecting particular biological features for classifying people or interpreting meaning through biological

features is a social process that signifies conflicts and interests in spite of the fact that there is no biological basis for distinguishing among peoples based on race (Omi &Winant, 1994, p. 55).

Although genetic differences may exist among races, they are not justification for acts of racism. Racism is an historical process based on the explanation that the genes of certain peoples are superior (Omi &Winant, 1994, p. 55). Considered a credible academic field of study in North American universities, the eugenics movement of the 1930s was overtly racist as it posited, based on a biological basis, that Whites were a superior race (Berlak, 2009, p. 64). Whether racism is grounded in science or ideology, it has a long history and has shaped societies in ways that no individual can avoid (Smith, 2009, p. 293).

Although racism and the use of race to explain deficiencies and to justify oppression have become politically incorrect, they continue to play a fundamental role in the structuring of the social world (Omi & Winant, 1994, p. 55). Colonialism and imperialism remain politically correct in the United States, and racism continues in personal, collective, and structural forms. For the most part, people will not blatantly say that not being White is disadvantageous, but most people of color will readily agree that race matters. Although the eugenics movement is no longer considered credible, similar reasoning is used to explain disparate achievement of students of color in educational systems that do not represent Indigenous worldviews and life ways. Arguments include the claim that everyone being treated the same equates to everyone being treated equitably. According to those who refuse to examine racism and racial inequities, drawing attention to them is divisive and unnecessary (Thompson, 1999, p. 141). The acknowledgement that race makes a difference in how people are treated is considered racist. When these convictions maintain the status quo for those who are in power and are institutionalized, the fight for social justice is challenging. Those who are not negatively

affected by racism have a particularly difficult time discerning its presence. Kendall has found that those born with access to power and resources also have difficulty discerning White privilege. Those who have the advantage of White privilege may see themselves as simply members of the human race while seeing people of color as members of a particular race (2002, p. 1).

Institutionalization of colonialism and imperialism de-personalizes racism while authenticating oppression. Schools are major institutions that validate and advance this ideology and these actions. Colonization is the taking of control of an area and indoctrination reflecting the interests of the propagators. The term colonialism is used interchangeably with colonization and is defined as the control by one power over a dependent area or people or a policy advocating or based on such control. Colonialism relates to imperialism that is defined as the policy, practice, or advocacy of extending the power and dominion of a nation especially by direct territorial acquisitions or by gaining indirect control over the political or economic life of other areas. Colonialism and imperialism are so imbedded and foundational that nearly everyone born and raised in the United States, even those who are well intentioned, inherits the racial biases of the society (Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, & Esquilin, 2007, p. 278).

Advancing the concept of Manifest Destiny as a constructive and advantageous endeavor, textbooks present a sanitized picture of the United States where savages were righteously conquered and the country settled (Kendall, 2002, p. 9). This philosophy that the United States has a divine mission to change the world to reflect its image is touted as proudly American. Schoolbooks give messages that children should advance this philosophy and be proud of such actions. History as it is taught in schools is commemorative in that it is glorified to promote

loyalty, pride, and the belief that the United States is better than other countries, and it is exclusionary when it comes to authentic portrayal of Indigenous peoples and race relations. When history is written from the perspective of the colonizer, any atrocities committed, with consequences devastating and difficult to fathom, are left out or downplayed (Kendall, 2002, p. 9). "The most accurate assessment about whether racist acts have occurred in a particular situation is most likely to be made by those most disempowered rather than by those who enjoy the privileges of power" (Sue et al., 2007, p. 278).

Although racism is generally thought of as a negative occurrence of the past, it continues in the less overt forms of colorblindness, anti-affirmative action, marginalization, and assimilation of peoples of color. Race, racism, colonialism, and imperialism continue to be nurtured and taught today, sometimes overtly but mainly subtly and in the name of good and righteousness. The dominant class often uses "difference" as the basis for the labeling of certain peoples as inferior and for the continued domination of the so-called inferior (Freire, 2005, p. 128). American schools continue to have the purpose of "civilizing" peoples of color because the dominant class continues to maintain that their worldviews and ways are still inferior because they are different. When the histories, languages, and ways of life of children of color are foundationally excluded, a lack of equity and equality occurs.

Thompson (1999) explained the significance of race and racism in the phenomenon of blaming parents and families of color for the failure of students rather than looking at the shortcomings of schools. When students whose identities are not represented fail to achieve, educators place responsibility not with the school but with individual students and their merit. Colorblindness refuses to acknowledge the identities of students of color and is given as the basis for the blaming of students as individuals for lack of achievement (Thompson, 1999, p. 144).

Because many educators do not have clear and complete understanding of the socio-cultural history of Alaska and its relationship to education and because they usually define parent involvement according to their own experiences, they often mistakenly assume that parents of color do not place value in education (Yosso, 2002, p. 100). They argue that the standing of peoples of color in society is a product of lack of effort and inadequate family organization and blame lack of achievement on minority families for lack of effort and deficient values (Bonilla-Silva, Forman, Lewis, & Embrick, 2003, p. 118). Many schools offer workshops and training to parents to help them help their children succeed. To provide such training is to say that families need fixing. The American school system is similar to the American legal system in that both focus on consequences with little regard for reasons for the behaviors of the accused person or student of color. Schools consistently claim absolution from responsibility for lack of achievement by espousing the development of remediation policies and strategies. Educators place focus on the social, familial, and personal characteristics of the students that are labeled as lacking, not on evaluating the effectiveness of school policies and practices. By focusing on the attributes of the students, the schools can relieve themselves of responsibility for lack of student achievement and success even when sizable portions of certain populations walk away before graduating (Wehlage and Rutter, 1986, p. 376).

Critical Race Theory (CRT) tenets convey that a critical race curriculum acknowledges the role of racism in curriculum, processes, and discourses to maintain inequality; challenges dominant assumptions and explanations regarding culture, language, and achievement; advocates critical consciousness and directs curriculum toward social justice; presents as valid and beneficial counter-discourses in the form of chronicles, histories, biographies, and narratives that

represent the lives of students of color; and analyzes the historical and contemporary connections between educational and societal inequalities (Yosso, 2002, p. 98).

CRT in education examines and analyzes the effects of racism on practices and discourses, challenges dominant ideologies in formal education, and refutes the claims that educational institutions assert race neutrality or equal opportunity (Yosso, Parker, & Solorzano, 2004, p. 4). It addresses the fact that racism is endemic and that social justice will come through authentic and comprehensive education and action. Studies involving Indigenous communities and students in various countries show the need for school curriculum to represent accurate accounts of colonial eras and impacts on Aboriginal peoples so that educators and students can make connections between past practices and generational consequences and inequities (Archibald, Rayner, & Big Head, 2011, p. 13). School systems continue to perpetuate the deficit theory when strategies for students of color focus on remediation rather than on effective delivery. Lack of achievement is blamed on individual deficiencies rather than the absence of culturally responsive methods. The assumption is that one set of teaching skills works for all students and when students do not achieve, they–not the schools–are lacking (Ladson-Billings, 1999, pp. 22-23). In Alaska, the theory that Alaska Native students fail to achieve or do well on standardized tests because of personal or familial failure is widespread. Unless educators believe that students of color are inherently less capable, they acknowledge that school systems are treating students of color unequally because they are not being provided relevant and adequate educational services (Kendall, 2002, p. 2).

The assimilative intent of education for Alaska Natives has been similar to those for American Indians and Blacks, intents which have aimed to change people rather than build them up to be the best they can be as proud and productive members of distinct groups and successful

citizens of a state and country. Because American Indians were different, they were considered "savages" needing to be changed to resemble "civilized" members of European and American societies. Formal schooling was intentionally used as an instrument for the extinction of identity and culture (D. W. Adams, 1995, pp. 12-13).

Carter G. Woodson describes similar racist elements in the delivery of education for Black Americans. In the 1930s, formal education excluded authentic history and heroes of color, and the intent was to train peoples of color to strive to be White. Because what was taught did not make them aware of Africa or give them a place of dignity, people of color were intentionally made to feel inferior to Whites. Woodson describes a dichotomy between the intents and effects of the educational system for White students and Black students that exists today for White students and Alaska Native students. The same educational process that represents the history and aspirations of the oppressor crushes the spirit and pride of the oppressed. The intent and result for students of color, delivered through policy, practice, discourse, and curriculum, is a sense of inferiority (1977, p. 2).

In the mid-1970s, CRT evolved out of Critical Legal Studies, which brought to light the fact that laws maintain a hierarchical society while CRT emerged to address societal and institutional racism. Brayboy's theory of Tribal CRT (TribalCrit) outlines nine tenets, the primary of which is that colonization is endemic in American society. European American power structures dominate society with the explicit and implicit goals of changing and colonizing peoples of color. Racism is endemic and so engrained in society and education that it is generally not recognized. Brayboy's description of the daily experiences of American Indians and the after effects aptly describe the situation for Alaska Native peoples:

> The everyday experiences of American Indians, the Indigenous inhabitants of the Americas, have essentially been removed from the awareness of dominant members of U.S. society. These viable images have instead been replaced with fixed images from the past of what American Indians once were. The colonization has been so complete that even many American Indians fail to recognize that we are taking up colonist ideas when we fail to express ourselves in ways that may challenge dominant society's ideas about who and what we are supposed to be, how we are supposed to behave, and what we are supposed to be within the larger population. (Brayboy, 2005, p. 431)

For generations, families of color have trusted schools to provide students with resources to achieve and experience success (McCarty, 2002, p. 198). Implicitly and explicitly, school systems have told families that administrators and teachers know what's best for all children, while schooling discounts the importance of preservation of cultures and obstructs elf-determination. Formal schooling should not be a death sentence for Indigenous identity and pride. Families and community members should be able to participate in determining what children are taught in school, particularly when the worldviews of the community and school educators conflict. The premise that all students receive an appropriate and effective education is not accurate. As Olsen has written, "there is no equality of access or opportunity if people are treated the same in situations where one group is facing barriers resulting from that same treatment" (1997, p. 231).

Many students labeled as failures have been foreclosed from receiving an education. Freire said, "We do not have children who drop out of school for no reason at all, as if they just decide not to stay. What we do have are conditions in schools that either prevent them from coming to school or prevent them from staying in school" (2005, p. 10). Educational structures

continue to legitimize frameworks and policies that result in inequities for students of color (Tate, 1997, p. 197), and when a school's standard pedagogical practice is not congruent with the cultures of students of color, institutional racism occurs (Scheurich & Young, 1997, p. 5). Many educators coming to northwestern Alaska, consciously or unconsciously, construct the classroom and instruction based on what they think is right and good. They design school strategies, like curriculum, to re-socialize students of color to mainstream behaviors, values, and attitudes (Ladson-Billings, 2009, p. 11).

The educational system in the United States has historically dismissed the authenticity and value of cultural knowledge that is not White and it continues to do so (Brayboy, Castagno, & Maughan, 2007, p. 166). American school systems legitimize colonization when authentic and comprehensive history, Indigenous worldviews, and social justice are excluded. When the identities, histories and life ways of Indigenous peoples are rejected, discounted, and marginalized, the devastating and costly individual and collective effects manifest themselves externally and internally. Generations of people, colonizers and colonized, have learned from early childhood to think and act to further injustice. Students of color are forced to choose between pride in their identities and achievement in formal institutions. They may opt to refuse to achieve in school if it means that they have to "act White" and achievement comes at the cost of loss of identity (Ladson-Billings, 2009, p. 12).

When practices and policies sustain structural racism, some members of racialized groups have fewer educational choices (Brayboy et al., 2007, pp. 165-166), and because of the pervasiveness of racism and lack of racial equality, success does not shield people of color from slights or blatant racial discrimination (Bell, 2004, p. 182). The cumulative effects of living in a society where racist structures and practices are pervasive and accepted without challenge and

the disparity of educational opportunity in the classroom contribute to the race gap in school achievement and test scores (Berlak, 2009, p. 68). Systemic structures continue to grant privileges to White people and withhold them from others (Kendall, 2002, p. 2) with negative consequences: large percentages of Alaska Native students are not achieving proficiency and many are driven from school. Schools in northwestern Alaska are examples of Kendall's contention that authentic, pre-contact and post-contact Indigenous history are not authentically taught if taught at all. Schools are not building up children, students of color or any others, to be the best they can be by forcing them to memorize commemorative facts and history which do not reflect who they are or where they come from and do not instill in them the desire to make the world a better place. The dominant ideology has reinforced the delivery of curriculum and practices that do not represent the communities and is a major factor in the lack of achievement of Alaska Native children. Students of color do not learn in school how their familial culture contributes to the good of society or is a major component of national heritage, nor can they expect to learn complex meanings in the arts that represent the experiences of their cultures (McIntosh, 1998). Parents of color are not assured that their children are provided curriculum that testifies to their existence much less represents it. They cannot be assured that teachers will tolerate their children even if they fit in because they must worry about the attitudes that are held about their race (McIntosh, 1998).

Focusing exclusively on students and their families when it comes to low achievement is ineffective. The emphasis by school administrators, boards, teachers, programs, and publishers continues to be placed on changing students, not teacher practices or curriculum. Administrators continue to provide teacher training to change student behavior and remedial student programs. For example, administrators and teachers develop school regulations in the form of student

handbooks with the intention of changing behavior of Alaska Native students who are not achieving. For example, the bulk of the NBHS student handbook, sometimes up to forty-eight pages, covers lists and levels of non-acceptable behaviors. Consequences are outlined, up to and including out-of-school suspension and bringing in the police. These and other attempts to change student behavior are not working to increase Alaska Native student success as demonstrated by the fact that this group of students continues to lag behind their White counterparts on standardized test scores, rates of graduation, and rates of entry to and completion of university and graduate programs. Another example of focusing the cause of low achievement only on students is the fact that NPS administration brought "Rachel's Challenge" to NBHS in 2009, a program designed to inspire, instruct, and enable students to bring positive change to school atmosphere (National Service-Learning Clearinghouse). Educators suppose that students are the only ones who need to change their behavior in order for the school climate to improve.

Because of institutionalized ideologies and practices, it is commonplace for issues of racism, colonization, and social justice to surface only with ethnic, cultural, and indigenous departments or faculty at the graduate level of university academics. Among those affected by the destructive discourses and practices of formal schooling, few take graduate courses where they learn about, label, and deal with the intergenerational effects of assimilation to educational achievement. When educators learn about racism, colonization, and oppression, they advance social justice. It cannot be presumed that teachers of color are automatically agents of social justice. Educators of color have also learned in teacher education programs to teach curriculum that perpetuates shaming, marginalization, and erasure of groups of people. Many people of color have "internalized the values of white privilege" (Segura-Mora, 2009, p. 266).

Nieto and Bode have made several important points about who suffers under racism and discrimination. Although the primary victims of racism and discrimination are those they are aimed at, they are destructive to the entire society and, although not everyone is guilty of discrimination, everyone is responsible for it. The United States national anthem indicates that we are the land of the free, but when peoples are oppressed, no one is free. When oppression is perpetuated, the oppressors are no freer than the oppressed. Working actively for social justice is everyone's responsibility and not to be left just to the victims. Educators work toward social justice when schools no longer indoctrinate children to maintain the status quo and they no longer advance commemorative and inauthentic history but teach students to be empowered critical thinkers and doers (2008, p. 48).

The civil rights movement cannot be taught without lessons that include segregation, separate facilities, racial hatred, and actions of the Ku Klux Klan (Lyman, 2009, p. 316). Publishers and schools continue to provide a commemorative history of the United States, intending to celebrate and honor actions of the past and excluding unflattering history. Schools promote loyalty and nationalism by teaching children that the United States knows what is right for all, in the country and around the world, and that the image of the middle or upper class White American is the ideal for everyone to strive for. We publicly teach that racism is wrong while we teach that equating difference with inferiority is justifiable, even necessary.

In the Bering Strait context, I can imagine the interest and pride engendered by an instructional unit at NBHS about Alberta Schenck, whose descendants attend the school. Very few people know of this powerful Alaska Native woman who fought racism and segregation. All students in the United States should recognize her name because she fought for racial equality years earlier than Rosa Parks and she was a force behind the Anti-Discrimination Law of 1945

that preceded the Civil Rights Act by 20 years. I can imagine the ensuing discussions about current discourses and practices and the enthusiasm to make positive change. Schenck is one of many heroes of color whose work in the area of social justice has been absent from school curricula. She was prominent in the evolution of Alaska's history and should be made visible (Nieto & Bode, 2008, p. 49). To exclude perspectives and heroes and histories of color is to deprive all students by providing a mono-cultural education (Nieto & Bode, 2008, p. 49). When educators avoid multi-cultural perspectives, they allow the intentions and products of institutional racism and ignorance and the dismissal of current injustices to continue. All students, not just students of color, need to become critical thinkers and learn how to become actively involved to promote social justice (Lyman, 2009, p. 313). All children must be taught to be leaders."Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral" (Freire, 1985, p. 122). People often think that racism is a thing of the past, but it continues, in institutional and individual forms, to affect the lives of peoples of color and the lives of all others. Teachers of Alaska Native students need to be prepared more comprehensively, including in the areas of colonialism and authentic history, multiple worldviews and cultures, and race relations and social justice, to be able to ensure that students succeed.

Chapter 3

Teacher Preparation Relative to Teacher Effectiveness

In Chapter 3, I summarize the State of Alaska Department of Education and Early Development (DEED) requirements for teacher and administrator certification and the University of Alaska (UA) system requirements for a Bachelor of Arts degree in Elementary Education. I describe the relationship between preparation and effectiveness and recommend that the requirements by DEED and the UA system for Alaska Studies and Cross-Cultural Communication courses be increased and address teaching in specific regions of Alaska. I describe the expectations and responsibilities of effective teachers in the Bering Strait region and the effect of school practices on parent involvement.

DEED requires educators seeking initial Type A teacher or Type B administrator 5-year certification to have completed three semester hours in the area of Alaska Studies and three in the area of Cross-Cultural Communication. Educators seeking recertification must earn six semester hours after the issue date of the certificate from a regionally accredited university. Of the required hours, three must be upper division or graduate level (State of Alaska, 2013c; State of Alaska, 2013d).

The three major universities in the UA system have similar requirements for a Bachelor of Arts degree in Elementary Education. Among the approximately 42 required courses, only two or three specifically address teaching and learning in Alaska. Examples include Geography of Alaska: People, Places, and Potential; Native Cultures of Alaska; and Culturally Responsive Teaching (University of Alaska Southeast, 2013a; University of Alaska Fairbanks, 2013a; University of Alaska Anchorage, 2013a).

The University of Alaska Fairbanks offers 18 Alaska Studies courses and 24 Cross-Cultural Communication courses. The University of Alaska Anchorage offers 10 Alaska Studies courses and eight Cross-Cultural Communication courses. The University of Alaska Southeast offers seven Alaska Studies courses and four Cross-Cultural Communication courses; Ilisagvik College offers seven and two respectively and Alaska Pacific University offers six and nine respectively (University of Alaska Fairbanks, 2013b; University of Alaska Anchorage, 2013b; University of Alaska Southeast, 2013a; University of Alaska Southeast, 2013b; Ilisagvik College, 2013; Alaska Pacific University, 2013).

The establishment of these courses is impressive because their content is relevant and critical to effectiveness in Alaska. However, problems with these courses for teachers in training include lack of availability because of delivery (not being available online or via telephone, correspondence or computer), pre-requisites, lack of availability because of location, lack of instructors, and, although some may be tailored, lack of content area specific to each region of Alaska.

Completion of two or three courses is not adequate for Alaskan educators to be their most effective when the Indigenous peoples of Alaska hold a rich history, culture, and worldview that is important and valuable to all. In schools whose majorities are Alaska Native and in communities where maintenance of worldviews and life ways are a priority, teacher preparation is particularly critical. The UA requirements for Alaska teacher certification should ensure that educators receive an expansive and relevant orientation to teaching in a specific region of Alaska. This cannot be obtained by taking two or three courses. The UA system should recognize and address the needs of students by requiring four to six courses, and the State of

Alaska DEED should require at least four three-credit Alaska Studies or Cross-Cultural Communication courses for initial certification.

In addition, during the years between recertification, educators should be required to participate in a minimum of four three-credit Alaska Studies or Cross-Cultural Communication courses that are offered through teacher education programs specifically designed for the region and school district where the educators are working. The courses should specifically address Alaska Native language program delivery, Alaska Native worldviews and cultures, critical race theory, intergenerational effects of trauma on Indigenous peoples and social justice, and the authentic history of Alaska and the community and region in which educators teach. With guidance and co-instruction by local leaders and local and regional Native organizations, each training program can be developed and offered by the rural UA campuses. Topics would include but not be limited to local cultural principles and customs; regional subsistence activities; CRT including colonialism, results of oppression, and social justice; local history and heroes; Alaska Native language instruction; authentic history; and community definitions of success and leadership. This training supports positive results relating to the achievement, graduation rate, and success of Alaska Native children.

With regionally appropriate preparation, educators gain greater ability to effectively utilize their expertise to fulfill educational responsibilities within the context of the communities they serve. In the Bering Strait region, communities have conformed to institutional dictates without forcefully defending traditional pedagogy and languages, so people's pride, self-identification, home lives, and motivation for education have been strongly and negatively affected. The aggressive delivery of colonizing messages by institutions and persons in authority from different places and backgrounds has resulted in self-doubt and fear. These discourses and

actions of the educational system need to be identified as acts of oppression. Alaska's professionals, policymakers, and communities must examine the history of individual and collective trauma and loss for Alaska Native peoples and recognize the fact that race plays a part in how people in northwestern Alaska have been treated. When teacher preparation is relevant and comprehensive, educators can include the history of how race has played a part in the determination of who has power and who doesn't. Properly prepared educators can decrease colonizing messages and their consequences to students of color. When teachers have critical awareness, they support students in recognizing racism and oppression when it happens so they are less likely to be generationally affected by it. Many members of communities of color have taken on introduced beliefs and conformed to western ideals to be "better off," at the cost of inner conflict and to the detriment of distinct cultures. Educators support individual and collective well-being and cultural survival when they prepare students to address these critical social issues. One adult female adult shared:

> There are times when the non-Native way overtakes the Native lifestyle and if it is not good, it basically just wipes it out, wipes out the Native way and ends up being a way that is harmful. I see that at times we have to take a stand and tell those children you are still Native, don't forget that.

Educators are responsible for building their instruction with an underpinning of the local community, extending outward and preparing children to address and fight for justice and against racism and inequity. The same interviewee stated about immunity from injustice: "Home is not the outside world; the community is not the school; the situation is always different." Educators will be well versed in social justice and capable of teaching critical concepts and the truthful history of certain practices when they have learned about the social, ideological, and economic

domination that one group can exert over another when different cultures come together. Educators must teach children to recognize ideologies and activities that are harmful not only to them as individuals but also to Alaska Native peoples collectively by implementing authentic, as opposed to commemorative, curriculum. Students should learn about historical segregation and injustices inflicted on Indigenous peoples in order to gain greater perspective and be able to practice self-determination. They should learn about the Alaskan and Alaska Native heroes who were involved in the struggle for Native land and human rights. Educators and students must recognize when there is little or no representation or reflection of the community or majority of a school's student population, and address that fact. They must learn that there is a division of power between those whose identities are valued in many schools and those whose identities are not. There is no justice for the students whose identities are not valued or even acknowledged, yet these students are expected to pledge allegiance to a flag representing a country that claims justice for all. Schools are charged with preparing students to recognize and deal with the social issues of racism and oppression, particularly when students continue to experience both in their daily lives. Teachers need to be appropriately prepared, so they can ensure that students don't perpetuate disrespect and losses of identity. They must convey to children that who they are and where they come from is just as important as who the formal educators are. Young people need to gain full understanding of the factual social history of Alaska to determine the road they will take and what their priorities will be. They cannot do this if what they learn in school is commemorative and based mainly or solely on western worldviews and priorities. Students should graduate intellectually and spiritually strong enough to successfully participate in both the western and subsistence ways of life with proficiency and sovereignty and to determine when it's in their best interest, and when it's not, to adapt or change. Educators need to teach children to

recognize injustice, stand up for what's important to the community, and be prepared to fight for subsistence and educational rights. When students learn of Alaska Native heroes such as Eben Hopsen, Alberta Schenck, Georgianna Lincoln, and Byron Mallott, and their actions on behalf of and for the benefit of Alaska Native peoples, they realize their personal capabilities. Fighting for Alaska Natives' rights and social justice is intimidating and overwhelming, but when preparation starts early through schooling, young leaders will become stronger in number, knowledge, and capability. This is the aspiration of community residents in northwestern Alaska. Students hear how real challenges have been dealt with when teachers bring local and regional leaders into the school to teach. An adult interviewee conveyed a story about a family member experiencing painful discrimination in the non-Native world and struggling to maintain his dignity yet teaching his children to be proud of their identities. Life, even in one's own community, is difficult, but when the dignity of children is maintained and they are given relevant and important life lessons, they will be strong and prepared to live a rewarding life. When schooling prepares young people, they can take positions of leadership locally, statewide, nationally and globally to practice self-determination.

Whether or not teachers are effective, validate the identity of students, or serve a community's purpose, they are looked up to as role models because each member of a community is recognized as holding a place with associated responsibilities. The definition of a positive role model becomes clear to teachers when they "get a little bit of experience of the village" as one Elder interviewee stated. Communities expect professionals to be positive role models according to local definition. Educators are expected to interact, learn, and show students that they value and support local pedagogy and effective schooling. An adult interviewee stated about community connection with school: "the community's interacting, it's

so important for the children to see the community do this." When educators learn, value, and incorporate local codes of conduct and ideals, every word and action delivered is in the best interest of the community. Another interviewee confirmed that teachers "realize who we are here in the village and they need to learn how we're taught growing up and spoke in the past." In small communities, there is usually little that is not known, so it is in the best interest of all if educators do not drink alcohol even in the "privacy" of the home where communities prohibit alcohol, use illicit drugs, or engage in any activity that the community does not define as one of a positive role model.

Educators are responsible for the well-being of the community according to local definition, even when local worldviews differ from those of mainstream American communities. When it comes to formal education, historical physical abuses and intentional assimilation have been replaced with more subtle abuses such as judgment and neglect. Interviewees gave examples of the negative aftermath of teachers who cause students to feel that their identities and heritage are not valued. They described how young people turned against themselves just as I did. An Elder advised that teachers are more effective when they understand the ways of life and cultures where they're going to be living and teaching. There are generations of families who, for reasons based on experiences, do not trust that teachers will not psychologically harm their children. Community members see that the many instances of harm imposed by educators over the years, even if unintentional, have resulted in generations of individual and collective suffering. Teachers must be cognizant of the ways they may, intentionally or unintentionally, drive students from school. They may deliver negative and destructive messages subtly through textbooks, classroom displays, lesson plans, and student assignments that reflect little or nothing of the students and community. Children should not be expected to learn mainly from

publications, particularly when there is little if any representation of community life ways. Educators continue to deliver destructive messages with assumptions, verbal criticism, and humiliation of students. One young interviewee stated:

> Some of 'em when they come up here, they usually just put us down; they look down on us 'n' think they're a higher class than we are. Just how they walk or look at you tells you a lot of what they think about you. Cuz they're all White teachers, they just think we're lower than them by the way how we live but we've been living like this forever, even without a school.

Another young interviewee from another community shared:

> When I was in school, we had a couple of teachers who were always putting us down, really show that he was better than us which made a lot of kids drop out cuz they would not want to attend his class. So the problem is just ongoing with teachers. They're not teaching. They're just, you know, just picking us out, picking on us. My eldest son, he drop out of school. There's like so many teachers that was not good.

Children experience a sense of invisibility or unworthiness when educators do not acknowledge their identities or presence. They experience conformation, transformation, and loss when they are inundated with contradictory codes of character, and community ways of life are omitted in their education. A female interviewee stated: "I've noticed that because of the lifestyle now, it's non-Native. They're coming to a school where mostly the teachers are non-Native and they're learning the English way." Adults and Elders speak about their desire to put a stop to the loss of identity perpetuated through schooling and becoming prevalent among younger people.

For many Alaska Native children, there is a lack of similarity and sequence between the values of community and the teachings of school. Individual competition is stressed in school through grading systems, comparisons, and activities such as sports, spelling bees, and honor rolls. For children whose communities have intentionally de-emphasized social or economic hierarchy, trying to be better than others conflicts with locally prioritized values of providing for and helping others. One interviewee emphasized the difference between Alaska Native children raised in smaller communities and those raised in cities: "Teachers that expect to spend time teaching have to understand that and be willing to change in order for their teaching style to work." When there is a disconnect between home and school, the conflicting messages can cause confusion, anger, identity crisis, and self-destruction. Institutions and individuals coming into northwestern Alaska have often assumed a dominant position with presumptions and stipulations with little regard for self-determination and the negative consequences of their actions. School systems have made clear to communities that they know best how to provide education and what the aspirations of the children should be. Nome Back-To-School Night agendas include opportunities for families to update contact information and registration packets, sign up to volunteer, update technology use forms, complete field trip permission forms, pick up school supply lists, and join the parent/teacher association, but do not usually include messages of support for children and families from Elders, local and Alaska Native leaders, or organizations, nor do they usually include traditional community activities. Families and parents have abided and avoided interfering because their priorities and opinions have not commonly been welcomed. These are often the families that have been labeled by a portion of teachers and administrators as non-supportive of education. Education has always been highly valued in northwestern Alaska, but school systems have consistently demonstrated a lack of recognition

for Indigenous identity, ways, and pedagogy. Many Alaska Native students enter school gingerly and warily. Children understand, consciously or subconsciously, that school is different from home. It may not be safe, people may not be caring, and messages may not reflect understanding of or respect for who they are. Messages commonly don't inspire hope and success in many children. They sometimes do the opposite. One adult interviewee related a story about someone who had entered the community many years ago to teach, maintaining the worldviews he came with. The individual stopped being a teacher and took another paying position in the community, all the while having a negative effect on young people and young adults with actions and messages representing a foreign worldview.

Educators can experience greater accomplishment if they are willing to learn the ways and expectations of the community and work together with organizations and families. Working with the community involves two-way, not one-way, communication. Schools currently send invitations through the media, schedule conferences and events at school-determined times and locations, mail out forms and directives, and send notices home with students. None of these are acts of relationship building or two-way communication. None demonstrate acknowledgement of or commitment to schools belonging to the community and being driven by local priorities. When educators build positive relationships, parents and families understand that they are welcome in the school and are more involved. Many educators continue to maintain what are perceived as unwelcoming practices and continue to blame parents for not being involved. When educational systems conduct critical evaluations of administrative, instructional and communication practices to implement procedures responsive to community priorities and families, community involvement and student achievement will increase. When practices and

discourses are responsive and community members co-construct goals and co-teach, conflict will be much less likely to arise.

When districts ensure appropriate and adequate preparation, teacher orientation includes more than where and how to purchase a yearlong supply of food, state-mandated training, and district policies and procedures. The more educators understand about local history, subsistence activities, and priorities, the less likely they are to judge or give messages that have negative effects on perspectives of the young people of the community. Educators should not relay that this longstanding homeland for Alaska Natives is a barren desolate wasteland at the end of the earth or that the community needs to resemble mainstream United States. Those from this beautiful and bountiful land see that this sentiment has caused children to look at themselves, their heritage, and their home negatively. Educators must be conscious that everything they say is learned by the children they teach. It is beneficial to expose children to worlds and worldviews outside the community, but it is not beneficial to instill a desire to completely change or discard a proud heritage and culture. Children easily learn to strive to be what they're not and adopt perspectives that are individually and collectively detrimental. Many Alaska Native young people think they will be satisfied with themselves only if they become other than who they are and have learned to disrespect themselves because of messages relayed by television, textbooks, and some educators. When educators understand that peoples have lived here for thousands of years, love their homelands, choose to live in this land of plenty, and hold principles that demonstrate their love and respect for everything natural, they are less likely to negatively affect children. The love for homelands is evidenced by the fact that people's identities and ideals are formed by place. One female interviewee stated: "I love my tradition; I love living in Diomede. If I didn't, I woulda been outta here, move my family outta here." Teachers must be prepared to

affirm and incorporate as the core of their instruction the identity, values, and activities of the children and their families. This is particularly true when the practices of the community are vastly different from the practices of mainstream United States and those depicted in standard published curricula.

In northwestern Alaska, the identities of only a minority of students are validated within the textbooks and through instructional methods of the schools. Frameworks of local knowledge and ways of life need to form the base of curriculum. When teachers learn about, observe, and participate in local subsistence activities year-round, they can incorporate the knowledge and activities. They can co-construct units with community members and teach or facilitate processes such as how to properly dry and store seal meat to make "blackmeat." Teachers can address science standards and incorporate technology and public speaking skills by assigning digital photography and videography for community presentations. Students take pride because there is a connection between the community and school. When students are interested and eager to participate, teachers will encounter fewer minor disruptive issues such as requests to leave the classroom, side conversations, or lack of focus and motivation. Students are more motivated to come to school and more inspired to achieve when the units being taught relate to their identities and home lives.

Like parents, teachers need to be flexible even with the best-laid plans. They need to read children and recognize when they need help, clarification, repetition, or a more individualized method of instruction. These skills and actions allow teachers to address the issues and needs rather than the resultant behaviors of a student. When teachers recognize the needs of students and meet them, students feel safe and supported in school. Teaching and learning occur with less need for discipline and delivery of consequences when teachers and

administrators understand the learning styles and personalities of each student. Teacher actions need adaptation if they are the cause of undesired student behavior. A large part of being a teacher, like being a parent or family member, is being a counselor. Children need constant encouragement and reminding. Some students need the reassurance of knowing that the teacher is paying attention to individual student work and needs. Most need continual encouragement especially when they are learning new concepts and skills. When students are praised, even for the smallest accomplishment, pride and the desire to learn increase. Children relay these actions to their families who then form positive impressions of school. Families expect that all messages that come from teachers be constructive with a focus on praise and encouragement. When educators support students' dreams and help students seek and build strengths, school is a place where children experience success. Children can easily become discouraged if they see their peers giving up on their goals and dreams. When educators are available and supportive, students feel safe enough to take chances, make mistakes, and ask for help. Educators need to understand the wrongdoings and devastating generational effects of historical offenses in order to avoid repeating them. Many Alaska Native adults and Elders speak of having been punished for speaking their family languages and ridiculed for what they wear and eat. Generations have experienced schooling that does not include representation of themselves in curriculum, practices, or discourses. Many Alaska Native people have chosen not to be involved in formal education because of past experiences, but today they are speaking up to say that they have the right to voice community priorities when it comes to what their children learn and how they are treated. Teachers and administrators must stay focused on the fact that their purpose is to help students build themselves up to be the best they can be.

Educators are required to provide for students equally and equitably. This does not mean simply that each student receive the same textbooks and the same treatment. It means that each is provided the opportunity to achieve and is supported in gaining individual educational goals. A teacher may have targets for the class, but how each child accomplishes skills is different, so teachers must address student needs. Providing a standard textbook for each child may display equality on the surface, but the provision is not equitable if there is no reflection or representation of the students or the community in which the school is situated. When educators come to northwestern Alaska, their priorities, goals, and communication styles may be so strongly rooted elsewhere that it is difficult for them to consider the value of worldviews and ways different from their own. To support the achievement and success of students that is possible, educators must adapt their ways of thinking and methods. When they understand the missions and practices of formal schooling and historical consequences, they no longer place blame solely on students and families for lack of achievement. Interviewees emphasized that all children are good, and when teachers get to know each child and family, they can support children in the ways needed. All children are eager to learn, but eagerness, achievement, and success continue to be obstructed by the omission of children's identities and positive relationship building. One adult interviewee affirmed that children are eager to please, eager to learn, and need to feel safe. When students are acknowledged and valued, they strive to learn and live up to expectations. When students display undesirable behavior, they might need further explanation, assistance, positive attention, or encouragement. Teachers and administrators should take every opportunity to give the messages: I believe in you, and you can believe in yourself. Educators can provide consistency by using local pedagogical and discipline methods that they can learn through observation and instruction by community members.

Every student has the right to be provided instruction in a manner that supports comprehension and achievement and to have his or her skills and knowledge assessed using various and appropriate methods. The result of each student's 100% effort will be different, so various assessments, not just pass/fail tests, should be administered. When a child learns a lesson and passes only a small portion of the assessment, having given a 100% effort, the student deserves as much praise as the student who passes the entire assessment. One young interviewee stated:

> A student will learn a stitch a certain way, how to file a certain way, how to write a certain way and how to speak a certain way. If they don't do it one way, that doesn't make them wrong. It doesn't make them a failure.

Each stage of childhood is different, and each child has different needs that effective teachers address. When educators implement schedules that address the physical needs of children and incorporate breaks to allow students to refresh their minds and bodies, students are less likely to lose concentration. If 40 minutes of reading instruction is required, shorter blocks of seat time can be assigned and separated by movement or related activities. Assigned selections should be provided that are appropriate to individual reading level and include topics that are relevant to the lives of the students. A young interviewee explained that some students concentrate better if listening to music, particularly if they are required to sit still for extended periods. If student work won't be compromised and the result is motivation, teachers might consider allowing students to listen to music. If students are sometimes hungry, school staff should look at possible solutions such as providing snacks, providing breakfast, or utilizing cafeteria food supplies across the school day. Frustration on the part of students and subsequently on the part of teachers arises if teachers rely mainly on book learning and one

method of teaching. Schooling is effective when the lives of the students are fundamental in the educational experiences. For students whose community pedagogy is different from that represented in mainstream schooling and whose lives are not represented in textbooks, teachers must take the extra steps to represent the lives of the students and address their learning styles. Educators need to know each student's strengths, areas needing strengthening, and where each stands in relation to each skill targeted. When teachers don't address these specifics, the result is frustration, hopelessness, and acting out on the part of the student. Students ask for help in many ways: verbally and through their physical and emotional behavior. Teachers need to respond accordingly to the messages being expressed through behavior. All students want to learn, but some don't know how to effectively express their needs, fear, or embarrassment about asking, and act out in frustration. Effective teachers appropriately interpret students' messages and don't simply dole out consequences for certain behaviors with little or no regard for the underlying issues.

Communication styles, customary values, and priorities in the Bering Strait region can differ greatly from those of Lower 48 communities where most educators originate. There is a manner of communication in each community that is appropriate and expected. Educators need to pay attention to body language and styles of communication to be able to read student messages and ensure that they themselves give positive and encouraging messages with their own body language and communication styles. Children are perceptive to verbal and non-verbal messages even if not able to analyze or convey their perceptions. One interviewee spoke about how Alaska Native peoples have survived for centuries by building and relying on keen perception. Teachers must also be perceptive to reactions to their discourses and practices. What they intend as support, correction, and guidance may not necessarily be received as such.

Correction given by teachers in a loud seemingly unfriendly voice can be interpreted as dissatisfaction or judgment, and children may experience feelings of humiliation and inferiority. Loud voices can be perceived as representing aggressive personalities and unwillingness to receive messages. Verbosity can be perceived as representing disrespectful or wasteful use of words as opposed to deliberate and conservative use of language. When educators examine their preconceived ideas, they may realize that community members can prefer to give thoughtful messages and make thoughtful decisions rather than use language casually or to fill empty space. Everyday, teachers need to reinforce a positive bond with each child. Whether they respond or not, children should be greeted individually. When adults smile and connect with each child they come into contact with, children receive acknowledgement of their presence and are repeatedly told, through words and actions, that they are of value. Children perceive messages when they are ignored. When teachers do not acknowledge or verbally greet students who enter the school or classroom, students can interpret this as meaning that they are not important. Experiencing feelings of invisibility is common for peoples of color.

When community ways are different from those of the teacher, it doesn't mean that they are wrong, lesser, or need changing, but that a situation is created where mutual respect must be practiced. One interviewee attested to the fact that educators need to "learn our ways and how we do things." She stated that some teachers "learn quick" because they're always around Elders. When teachers work diligently to form positive relationships and practice respectful manners of interaction, they garner support. When conflicts arise in school, if educators first remember one of the most important values--respect for children--they think about local expectations and act accordingly.

The degree and success of parent and community involvement is in direct relation to the degree of respect educators demonstrate for the students, families, and community; the degree of positive relationships formed; the degree to which educators respond to local priorities; and the degree to which the school represents the community with its mission, practices, and curriculum. When educators make a point to form relationships with families and organizations, become contributing members of the community, and represent the community identity in school; students see the value of education and are more likely to stay in school. When issues and situations arise, educators better understand student and family viewpoints and messages when they focus on relationship building and communication. Relationships and learning are facilitated when educators make home visits, report to community organizations, solicit community input, and seek community support.

Pedagogical methods in northwestern Alaska differ from western schooling methods. Children in many Alaska Native families have learned by observing activities being performed expertly by family and community members. When these experts recognize a maturity and capability, or readiness, for a skill, a child is expected to begin performing. The child is usually gently prodded and given assistance. The child may be required to undo and repeat a task but instruction is provided in a way that does not deflate the child's zeal to learn and try. Traditional pedagogy does not involve expectations that are guided by pre-determined charts of skills based on grade level to be compartmentally taught in short daily periods. When children have various learning styles or require time and support, adults do not interpret these needs as deficiencies or failure. One male interviewee stated about his son: "he found his time; we gave him time." For adults to use loud voices when teaching children is not the standard practice. An interviewee professed how disheartened and angered he felt when he witnessed a teacher grabbing a student

and shouting at the child to "knock it off!" Instead, adults emphasize heartfelt respect for children, nurturing and praise, avoidance of humiliation, and recognition of individual readiness. Adults recognize each student as having value particularly related to identity. Honoring others and their practices is very important to being a role model. When educators recognize and abide by local values and priorities, they are role modeling what is expected. Community members understand that children may cease to admire and emulate local role models when the behaviors and teachings of formal educators differ greatly from those of the community. But when educators support the local pedagogy while addressing state standards and other DEED requirements, local role models are able to continue to teach so that younger generations continue to take pride in their identities. One interviewee identified advice for students in school: "remember what your parents told you; show pride." The purposes of education start with the community and should be carried on through schooling.

The original pedagogy in northwestern Alaska places great emphasis on praise being constantly used. Interviewees spoke about the need for teachers to identify the fine line where you push students enough to learn and grow while building confidence and desire to grow. One interviewee declared that it's important to "praise them every time, all the time." Correction that results in humiliation or shame is prohibited. All adults should correct children in ways that do not crush motivation and spirit. An interviewee stressed positive discipline as a first rule in school because it supports learning by students of all ages. Administrators have generally brought in their own plans usually based on behaviors students should not exhibit and consequences they face if they do. Educators continue to teach students to base their behavior on whether or not they'll be assigned detention, in-school suspension, or out-of-school suspension rather than on high expectations with guidance and correction by adults. This behavior

management has led to confrontation and unproductive attitudes by most involved because the focus is on control and power rather than relationship building and learning. This situation is particularly detrimental when consequences are doled out because the coming together of differing communication styles results in misunderstanding and consequences may be unwarranted. If a teacher or administrator becomes fearful of a student who is defiant or non-responsive, he or she may overreact by demanding, yelling, or threatening. The consequence of students being constantly scolded and reprimanded is that they learn, through words and behaviors, that the school belongs to the educators, not the community, and expectations are not based on areas of importance to the community but on consequence-based behavioral expectations. There is little trust gained by either party when teachers expect students to be motivated by wanting to avoid consequences. This is ineffective and can affect a child's enthusiasm for learning when schools should be safe havens for children where adults encourage excitement about learning. The solution is for teachers and administrators to begin by focusing on relationship building rather than power and control. The purpose of schools is to support students, so educators need to ensure that discipline practices do not defeat that purpose. When a positive relationship and environment are maintained and students are not treated in a disrespectful, condescending, or humiliating manner, they focus on striving to learn and understand that teachers support them. Unwanted behaviors are less likely to occur or reoccur.

Children learn more effectively by having expected behavior reinforced rather than having negative consequences dispensed for undesirable behavior, particularly if this is the traditional way of the community. The expected behaviors of students in school should be expressed and continually reinforced with praise, thanks, and smiles. One interviewee relayed a chronicle about a student who was in pain because of the loss of a family member. He had been

slacking off for two weeks and wasn't doing well when one of his teachers pulled him aside to gently ask what had happened. The teacher opened up to the student that he himself had lost a child, a fact that no one in the community knew. The teacher understood that most children have not experienced grief and do not understand how to deal with it. It is a natural reaction for them to express anger and frustration. The teacher understood that the child needed words of comfort and that sometimes the best person to confide in is someone outside the family. The teacher understood the depth of the pain the student was experiencing and, even considering the vulnerability he was willing to experience himself by disclosing his personal story, cared enough about supporting the student to share his own pain. School is about preparing children for life, and this teacher took steps to do that.

Maintaining communication and relationship with students and families is an important responsibility of educators. Life and teaching are about relationships. Relationships are taught and relationships are used to teach. Each student needs to know that every adult in school is looking out for his or her best interest and is attending to each child. Each needs to know that he or she will be missed if absent. Adults who care about students must be firm with expectations, words and actions. Children know when adults care, so educators must verbalize and demonstrate their respect for Alaska Native peoples and cultures while being firm. Rebellion is part of growing up and should be expected. Children are still to be respected and rebellion should not take from a teacher's focus on learning and teaching. When the delivery of education is responsive and effective, students will not come to the conclusion that their only option is to walk away. They will be motivated and become stronger. As one interviewee shared, teachers need to "learn and ask exactly what is expected of me by the families of the students?"

Effective teachers show learners that they are experiencing successes everyday. When children develop confidence, they attempt new things and persevere through mistakes. If Alaska Native children are given messages that cause them to doubt themselves, as many have, the intentions of education are defeated. Children should not, in their eager pursuit of knowledge, walk into a school with trepidation or shame because teachers do not understand how best to reinforce their confidence. Although there is a long history of fear of and mistrust in teachers, anyone walking into a classroom should see children whose behavior and words display comfort, confidence, and interest. This is accomplished when classroom methods represent and reinforce community practices and what is transmitted and received during childhood carries through schooling. There should not be conflict between the important life lessons taught at home and those taught at school. When teachers are locally responsive, children realize that educators care and learn that who they are matters at school. Students need to understand that teachers push because they want the students to do and be their best. The skills and frustration points are different so each student will achieve academic targets at different times. An interviewee emphasized that students learn in different ways: through reading, listening, and/or hands-on activities, so teachers need to determine and provide the most effective methods for each student. Teachers also need to be willing to seek and hear messages from students about their needs and prevent instances of students leaving school because of the way they were treated. One female interviewee stated about students: "those that don't have the understanding of being a person who is respectful, strong, knowledgeable, very observant of everything, they tend to get lost because they don't have that base to continue in a harsh world." Teachers' words and behaviors have an immediate and long-lasting effect on children, families, and community. One interviewee stated that she and her husband were taken aback in joy when their adopted eight-

year-old came home from school and said: “Ataata, tiNigun tiGituq*”* which translates to “Grandpa, the plane is here.” They were shocked that their child had learned knowledge and skills important to the community.

In order to build and maintain intimate and positive relationships, teachers need to know more than just the names of the students and how they interact in the classroom. They need to reach out to families to get to know students. They need to get to know the personalities and dreams of each of the students to build strengths and help them fulfill their aspirations. Every classroom has a child who is outgoing and always making others laugh or smile. Teachers should appreciate and utilize this trait in the classroom rather than see it as a negative characteristic that detracts from the plan. Humor and enjoyment are beneficial to the emotional well-being of children, so teachers must ensure that students have fun in the classroom. When teachers learn the ways of the community, develop relationships, and care about students, situations will be less likely to occur where there are two opposing sides, “locals” and “outsiders,” with the disconnect between community and school being widened. When students are respected, they develop inner strength and high expectations for themselves. They are not forced to spend time being afraid or hurt, and educators are not forced to address the reactions that come with these feelings.

Teachers need to become versed in the Aleut relocation, the Anti-Discrimination Law, the Citizenship Act, the Indian Reorganization Act, the Native Allotment Act, the Alaska Native Claims Settlement Act, and the history that led to its legislation along with the results of these laws and subsequent activities. When educators understand this history, they are able to glean the consequences of its omission by educational systems. Educators are responsible for becoming familiar with local life ways, values, and priorities however different they are from

their own. When educators become part of the community, they start to understand the benefit of the life ways and are less likely to contradict them in their teachings or give subtle or blatant messages of superiority. Coming into a community with preconceived ideas of success and leadership can lead to judgment of students and the community as an ethnic group. When educators understand the history of race relations and racism in Alaska, they are able to more effectively serve communities and students. Children need to be prepared to recognize, address, and prevent the injustice and injury that typify both overt and subtle racism. This happens when what they are taught in school is authentic and relevant. One interviewee asserted that teachers should prepare students to be ready to deal with what they will encounter. Young elementary students understand the value of respect for others by learning how to treat each other, and high school students can begin to understand the concept of hegemony by learning how the actions of dominant individuals or systems can negatively affect a person or group who demonstrate humility and deference. Educators who have a thorough understanding of Alaska's history understand the discourses and actions that come in response to oppression. They understand that educators are tools of the community--not tools of their personal values--and, using their expertise, base expectations on local values and priorities while addressing state standards.

Because they are only required to take two or three courses specific to Alaska, incoming educators learn little in teacher preparation programs of the life ways and perspectives of Indigenous peoples, and if they don't perceive the need for such knowledge, they may harm Alaska Native communities. All educators need to realize that they come with pre-determined views and to recognize widespread forms of racism. Teachers would have greater understanding of the influences of racism if their preparation programs included the areas of imperialism, race relations, and preconceptions. When Alaska Native students have done poorly in school, some

educators have made poorly informed comments and assumptions. Teachers and administrators have often said that Native parents don't teach, discipline, or have high expectations of their children and that they don't instill in their children a good work ethic. They may view Alaska Native students as deficient based on a common educator premise that students are solely responsible for the discrepancies in educational achievement. They may believe that Indigenous students do not achieve because their families are lacking and do not have values. Many educators commonly presume that students of color are in need of fixing.

Educators who have come to northwestern Alaska have been products of a larger society that has a history of racism. They need to recognize when beliefs and practices are based on deficit theory in order to end the harm to students. Both educators and students should understand that White privilege, as the cornerstone to racism, is an institutional set of benefits granted to those who resemble the people who dominate powerful institutional positions (Kendall, 2002, p. 1). When analyzing the race gap in achievement, it is important for educators to evaluate foundational inequity and how aware they are of the intentions of school curriculum. When schools prioritize societal awareness and provide curriculum that includes authentic history, educators work toward social justice not only for the benefit of students of color but for all students. When policy makers and educators examine and address the curricular structures, processes, and discourses that create unequal outcomes (Yosso, 2002, p. 94), a positive difference will be made in the lives of many people. When educators have critical knowledge, they can address the fact that students of color are "forced to carry the load of racism every day because racism is entangled in every aspect of their lives" (Tolentino, 2009, p. 275). Educators must not only gain critical knowledge of racism, they must include CRT curriculum so students become capable of practicing informed self-determination. Educators are responsible for

teaching students about past and current injustices that have been perpetrated through school missions, examples of subtle racism, and how racism takes the form of imperialism through which it is acceptable and worthy to be enacted by oppressors and the oppressed. They are responsible for students' sense of agency, confidence, and their ability to fight for change and social justice.

Whether teachers realize it or not, they are cultural workers. If they don't challenge institutional racism by questioning the perspectives being promoted in school, they may be tools of oppression that reinforce the status quo and inequality. When teachers acknowledge unequal power relations, they can teach students to do the same. Young people cannot grow to act as political agents fighting for social justice unless teachers "put into practice an education that critically provides the learner's conscience" (Freire, 2005, pp. 74-75). Oppression and injustice are not events of long ago history, as standard school curriculum suggests. Societies are not served when school curriculum is sanitized and uncomfortable truths are swept under the rug (Peterson, 2009, p.305). Schooling must give children the knowledge to be critical of today's hierarchy. When teachers understand that education as a process has political aspects and relates to the historical goals of school systems, they can see more clearly the importance of learning about the cultures, fears, and desires of communities particularly when they are different from those of teachers and not easily accepted by them (Freire, 2005, p. 129). Educators need to look at their practices with a critical eye to determine if what they teach is comprehensive and valid according to the local community. Culturally relevant pedagogy involves focusing on what's important to the local cultural communities and preparing students to question structural inequities and injustices that exist (Ladson-Billings, 2009, p. 140). Educators must facilitate

truthful conversations about racism and privilege in order to prepare students to deal with oppression and practice social justice.

Schools in northwestern Alaska can increase student success by addressing the tenets of CRT at the individual, civilizational, and institutional levels. At the civilizational level are the deeply embedded encompassing assumptions people hold from which they base their definition of what's real (Scheurich & Young, 1997, p. 7). Societies recognize and address blatant forms of injustice but not the everyday forms of individual and institutional racism that people of color experience. These include slights, assumptions, invisibility and marginalization, and the devaluing of histories, life ways, languages, and people of color themselves. Because a dominant group of a society constructs its world and what it defines as real in its own image (Scheurich & Young, 1997, p. 7), school curriculum primarily represents the dominant group. Numerous educators continue to come to Alaska Native communities with practices and discourses that display these morphed forms of racism and oppression. They reflect civilizational and institutional learning and uphold the concept that students of color who are not achieving are at risk, disadvantaged, deficient, and deprived and will be successful only if they become culturally assimilated (Solorzano and Yosso, 2002, p. 31). Children in northwestern Alaska have a right to a representative education, and formal educators have the responsibility to authentically and accurately teach the contradictions between the two worldviews that form the lives of students today. When educators have CRT and TribalCrit knowledge, they start to understand the divergence of the worldviews of White settlers and Indigenous peoples and the U.S. government's treatment of American Indian and Alaska Native peoples (Brayboy, 2005, p. 431). Educators are able to contribute to educational reform that positions students to practice self-determination and social justice and act in the best interest of their communities (Duncan,

2005, p. 110). A CRT curriculum in the classroom facilitates critical consciousness so learners are able to challenge racism and other forms of subordination in structures, processes, and discourses in their various communities, and the separation of power between school staff and community so that communities can have a say in the education of their children (Yosso, 2002, pp. 99-103).

The training I propose for teachers relates to what I call "Iñupiaq Critical Race Theory." The term Iñupiaq describes the group of Indigenous Alaska Native people to which I belong and who have inhabited northwestern Alaska for at least 11,500 years. Iñupiaq CRT posits that racism has shaped the purpose of education in Alaska and continues to be a factor in the lack of success for many Alaska Native students. It challenges the dominant philosophy of education and informs communities, teachers, and students. The number of findings and recommendations on CRT being published by Iñupiaq individuals and organizations continues to increase, providing a base for a quality Iñupiaq CRT. Teacher training would be enhanced by the inclusion of CRT, TribalCrit, and Iñupiaq CRT articles, publications, and conversations with leaders and scholars of color, all of which support implementation of change based on new understanding. Iñupiaq CRT includes learning by educators, in the community, of local and cultural ideologies to ensure an historical understanding, a realistic perspective, and effective pedagogy. Iñupiaq CRT opens both local and imported educators' eyes to oppression and racism.

The incorporation of CRT, TribalCrit, and Iñupiaq CRT into elementary and secondary education can change the way that Indigenous students think about school and, more importantly, the way that educators think about Indigenous students (Brayboy, 2005, p. 442). Critical race curriculum includes accurate and authentic national, state, and local history so

schools and teachers can better provide students what they need to enact social justice and self-determination. Iñupiaq Alaska Native leader Willie Hensley spoke in 1981 about the effects on Alaska Native students of the dominant worldview and the presence of this worldview in schooling. Alaska Native peoples have thrived for centuries because the children hold within themselves the spirit and determination needed as adults to sustain their proud and distinct identities. When the purpose of school policies and practices are in direct contrast to the values of Alaska Native peoples and attempts are made to recreate the identities of the children, consequences are devastating. Young people struggle between two worldviews that emphasize striving for personal gain or sharing, competing or cooperating, and individuality or fellowship. The results have been confusion, disconnection, and loss of identity (Hensley, 1981). When members of a longstanding proud and distinct cultural group with complex traditions that closely tie them to nature begin to measure themselves by standards portrayed and encouraged by television and textbooks, they consider themselves to have failed according to one worldview, the other, or both (Napoleon, 1996, p. 23). The inclusion of Iñupiaq CRT in school curriculum is fundamental to the understanding by Alaska Native students of their marginalization, self-condemnation, and suicide, dropout, and incarceration rates. It is fundamental to their knowledge of a history that includes the posted signs, "No Dogs or Eskimos Allowed," and to their recognition of the degrees and forms of assimilation and oppression. When young people of color internalize the onslaught of foreign messages of beauty and success and those that dismiss ways of life that do not conform to mainstream America (Delgado, 1989, p. 2434), they start to feel shame about themselves and their ways of life. Schools in northwestern Alaska will continue to relegate children to positions of lesser power and consideration unless the worldviews and ways of life of Indigenous peoples form the structure of schools.

Marilyn Cochran-Smith writes about individuals, societies, and institutions challenging the notion that democracy affords equitable access to opportunity by recognizing the prevalence of racism. Individuals must take on the task of owning complicity and unlearning racism by questioning the deeply embedded assumptions in educational perspectives and curriculum. Teachers must ask themselves if their daily practices and discourses maintain the oppression of certain students and how longstanding assumptions and practices can be changed (Cochran-Smith, 2000, p. 158).

Teachers may intend to advance the well-being of students but if they are not representing the identities of children and where they come from, they may not be. Children begin life by learning in the home and community, and if what is learned and represented at school contradicts community ways of living, the results to children and distinct ways of life can be devastating. When teachers understand and honor the various and close relationships of the community, schools can be transformed. When systemic processes are predicated on the truth that Alaska Native peoples and communities have the right to maintain distinct and valuable knowledge, ways of life, and identities, schools will support greater success and achievement.

Sonia Nieto and Patty Bode offer that schools need to implement multicultural education that permeates the school climate, physical environment, and relationships among teachers, students, and community. A multicultural approach requires that social justice be a topic and that teachers show understanding of students and diversity, have high expectations of students of color, address learning preferences, and encourage critical thinking and action resulting in the empowerment of students. (2008, pp. 52-56)

Indigenous knowledge is valid and useful. When it underpins schooling in northwest Alaska schools, it not only serves communities but also contributes greatly to the education of all

students, teachers, and administrators. When members of dominant cultures understand the overtly assimilative process by which knowledge other than their own is discounted or vilified, they understand that the dominant worldview does not present the only way to teach. Indigenous knowledge has the power to transform, and when children learn from and through various frames of reference with an emphasis on the community worldview, their education is authentic and relevant and they are strengthened (Kincheloe and Steinberg, 2008, pp. 136-139).

Education is not just about facts children need to learn. It's also about how adults facilitate motivation and learning by evaluating their own behavior, messages, and pedagogical methods. Schooling should be about building positive relationships, not maintaining institutional and personal power and doling out consequences. When adults in school establish positive and supportive relationships, students are more likely to feel enough trust and safety to conform to what is expected and have high personal expectations. For Iñupiaq people, relationship is a priority. It is the reason they have survived physically and spiritually for many generations. Effective teachers contribute to student success by intentionally getting to know the students and their families, fostering positive relationships, and demonstrating that they have high expectations of all students. When newcomers arrive with the assumption that real Alaska Natives live in sod homes, speak only traditional languages, and eat only foods from the land and sea, they are demonstrating that they have not been appropriately prepared. Community members find this depiction to be stereotypical and very disrespectful. Many educators also consider the ancestors of Alaska Natives as primitive. Educators have often used these assumptions as justification to provide an education based on mainstream ideals and commemorative curriculum and to teach children what some educators ascertain to be best for the community. There is nothing normal about students learning everything but their own

history and life ways in school, and the consequences are personally and collectively destructive. If teachers do not spend adequate time learning from Elders and community members to co-construct pedagogy or advance themselves as sole purveyors of knowledge that they've only recently gained, authenticity is compromised. Alaska Native Elders' experience that advances expertise is undermined and educators give the children and community the message that only formal educators know what's best. I have developed two lists of practices to show how differing educational philosophies play out in a school: one philosophy held by teachers who come to northwestern Alaska with unexamined suppositions and who, consciously or unconsciously, strive to change students to be like themselves, and the other held by teachers who are more culturally responsive. A few examples follow: a teacher with one worldview recognizes only the worldview he or she represents, knows what's best for students, sees students as empty vessels to be filled with knowledge, relies mainly on textbooks, emphasizes authority and control, expects everyone to speak English, and teaches commemorative history. A teacher who is more culturally responsive sees the student world as valid and important, respects student knowledge, values students as equals, recognizes himself or herself as a newcomer, serves the community, adapts to local communication style, utilizes local discipline methods, instills a sense of safety, utilizes local pedagogical methods, learns from Elders and students, knows each student personally, learns and teaches local and regional history, and teaches skills through local life ways and activities. (Full list appears in Appendix E.)

Scholars worldwide are concluding that students of color themselves are not necessarily the reasons for low achievement in formal educational settings and that if they are provided, as is their right, an appropriate education framed by community knowledge, they will experience greater success. "The ownership of the problem is misplaced; education is highly valued; Native

students are not disadvantaged or deprived but devalued" (St. Denis, 2009). For Alaska Native students to achieve in greater numbers, the focus of attention on change needs to turn from the students to teacher preparation and delivery of education. Wehlage and Rutter have found that school excellence is demonstrated by whether or not a school's policies and practices impact its holding power. In a democratic society where all children are entitled to an adequate, relevant and appropriate education, excellence is demonstrated by the achievement of those groups of students who have not been served in the past (1986, pp. 376-377). When students feel pride and experience success in school, they are less likely to walk away. School boards, advisory boards, and districts must support relevant training for educators and end the possibility and likelihood that those coming into communities will cause students to drop out. Mission and vision statements of schools that are developed locally can inspire change by all toward improvement. The State of Alaska has supported initiatives to increase achievement of Alaska's children. In 1998, the State of Alaska adopted the Alaska Standards for Culturally Responsive Schools that are to be used to implement changes.

The Alaska Standards for Culturally Responsive Schools and the Guide to Implementing the Alaska Cultural Standards that was published in 2012 are essential to districts during co-construction with community representatives of school goals and teacher expectations. It is important for educators to be provided opportunities to learn before and during the time they are responsible for children in schools where allegiance is to the priorities of the community. Educators knowledgeable of the Alaska Standards for Culturally Responsive Schools are supported in providing relevant methods and curriculum, and the Guide is used, along with standardized test scores and graduation rates, to evaluate effectiveness in preparing students for self-determined successful lives.

The Guide is intended to help educators incorporate the standards into instruction and curriculum, making their practices more culturally responsive to students and communities. Examples of performance indicators are delivery of classroom content and behavior activities through local traditional values, conferences with Elders and culture bearers to develop and implement lessons in curricular areas, and engagement in meaningful cultural activities that are embedded with academic content. (Alaska Comprehensive Center, 2012). Effective educators recognize the fact that the school belongs to the community and the fact that they are guests in someone else's community (Barnhardt, 1997, p.2). They act accordingly: they do not enter a school or community with the idea that they solely know best what students should learn, and they accept that, because each Alaska Native community is built on thousands of years of strength and wisdom, they are learners being taught by community members and organizations.

Formal education in northwestern Alaska is about what the community wants educators to know and teach while they address state standards. What's important to families may differ from what is important to incoming teachers. Teacher and administrator definitions of educational leadership may not resemble community definitions and can serve as a disadvantage to both educators and the community (Scheurich & Young, 1997, p. 6). Community members, teachers, and administrators all have valuable expertise. When students' learning and teachers' instruction are based on community-developed priorities and community-defined success and leadership, education is most effective. One of educators' first responsibilities is to seek and form strong positive relationships in order to learn. This happens when they reach out, according to local protocol, to families and organizations rather than operating independently out of the school, scheduling events and expecting families to attend. Teachers form positive relationships when they visit homes, make repeated contact with parents, attend community events, and invite

community members into their homes. Educators need to be willing to set aside their own predispositions in order to learn and value the ways of the community where they are newcomers (Barnhardt, 1997, pp. 2-3). When they adapt to local customs, educators begin to understand the great value that Alaska Native peoples place on education and the great benefit of local knowledge and ways to everyone.

Acknowledging that each student's world is valuable and that the reality of the educator is not the only valid way of life are all-important. When educators come with a single-minded worldview, they are less likely to successfully build confidence and motivation in children with a distinctly different heritage and identity. Teaching styles and curriculum that primarily acknowledge the world of the mainstream American student can have devastating effects on Alaska Native students. They can break down the morale and enthusiasm of Alaska Native students when the messages transmitted and perceived are that the students should be something they are not. While maintaining their own identities, educators need to reach out, learn, and adapt in order to be more effective and support student success (Barnhardt, 1997, p. 2). Rather than labeling a student as deficient or unmotivated because the child seems nonresponsive, informed teachers understand that the student may be demonstrating that he or she has learned to defer to adults and to be quiet, patient, and attentive. When educators incorporate local methods of discipline, they focus on developing a relationship with each student rather than abiding strictly to a consequence system. They make sure that each student knows that the educator wants only the best for the child. When educators adapt to local communication styles, they use adequate pauses, similar volume, and appropriate body language to recognize and send messages. They recognize and reward the "interests and strengths of each student" (Barnhardt, 1997, p. 6).

In April 2002, the NPS Native Education Parent Committee attempted to address the lack of Alaska Native content in the curriculum by developing recommendations on implementing the cultural standards adopted by the NPS Board four years earlier. The Committee met monthly, addressing one cultural standard per meeting, with recommendations then being emailed to all NPS staff. In 2002, three cultural awareness symposiums were sponsored by the NPS Native Programs staff where school staff, NBHS Nome Native Youth Leadership Organization students, and community members gathered to look at the work of other districts, address needs, and develop cultural awareness targets and assessments at eight levels in seven content areas. The targets address authentic history, CRT, and the worldviews, values, and practices of Alaska Native peoples. Although the NPS Board of Education adopted the targets on May 13, 2003, and during the fall of 2004 NBHS teachers were expected to implement one cultural target per level per class, these targets were never fully implemented. Appendix D provides the scaffolding targets developed in the content area of Social Studies. The Level I Targets for kindergarten and first grade students include such skills as naming immediate family members and naming two ways a person is similar to another and two ways the person is different. At Level II, students are expected to identify traditions of the various cultures represented in the classroom and three unique characteristics of his or her cultural heritage. At Level III, the students are expected to learn about the Bering Strait land bridge, Beringia migrations, and traditional modes of transportation. The Level IV Targets for sixth grade students include learning about the Russian period, territorial history, statehood and local governing bodies. Students learn locations and ways of different groups of Alaska Native peoples at Level V along with receiving exposure to changes associated with the meeting of different cultures. At Levels VI and VII, student learning expands to include cultures around the globe and issues of commitment to and maintenance of

Indigenous life ways. At Level VIII, students are expected to have an understanding of how cultural beliefs and institutions influence decision-making, describe changes and losses that have occurred because of the meeting of different cultures, and gain an understanding of local and regional worldviews.

The Targets relate directly to the Alaska Standards and Key Elements for History and Skills for a Healthy Life. The Level I and II targets of identifying community cultures, learning the characteristics of local heritage, and learning from Alaska Native leaders relate to History Standard A, which emphasizes that history links past, present, and future experiences. They relate to the Key Elements of understanding that history bridges understanding among groups of people, and understanding that culture influences human interaction. These Targets also relate to Skills for a Healthy Life Standard C concerning the understanding that well-being is affected by relationships with others and Key Element 6 which refers to students being able to assess the effects of culture, heritage, and tradition on well-being (State of Alaska, 2013b).

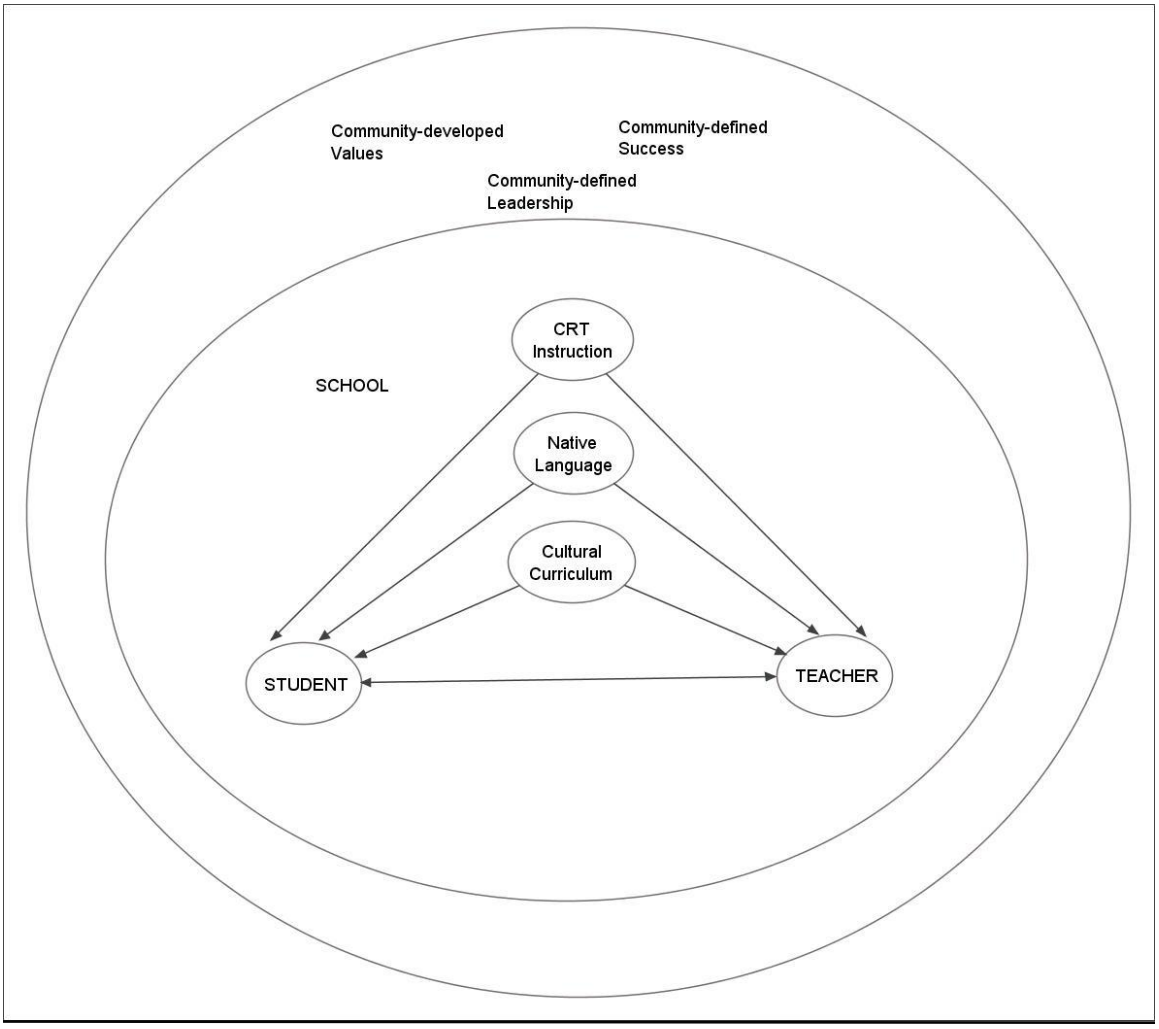

Figure 1: Effective Schooling in the Bering Strait Region

This diagram shows what I believe supports effective schooling in the Bering Strait region. Elders and community members lead the development of the philosophy of education, mission, vision, and goals. Community members and educators co-construct curriculum and practices with a core of community life ways and knowledge. Curriculum for students encompasses all content areas and addresses all state standards. Curriculum for students and educators is comprehensive and authentic and includes CRT, Alaska Native languages, and original pedagogy. Educators measure student achievement using standardized assessments and

various methods addressing cultural knowledge and skills. Educators come to the Bering Strait region with professional expertise that they situate in context and service to the community. Constant learning and adaptation are required. Local administrator tasks are to enable each teacher to be effective with each student, ensure that each student receives the education he or she has a right to, and ensure that each student graduates educated and prepared according to local definition and state standards.

Educators need relevant and adequate preparation to be effective. The Alaska Department of Education should require a greater number of the teacher education courses that cover the concepts and practices that enable successful interactions with Indigenous students. Schools need to recruit teachers and administrators who are adequately and relevantly prepared and understand their purpose to serve a community. They need to dramatically increase the number of adequately and relevantly trained Alaska Native teachers and administrators. More educators will value student worlds as valid and important, foster positive relationships rather than focus on consequences, practice respect for local cultures by seeking to learn, foster relationships with student families by visiting homes, use local knowledge and life ways as the frame of teaching and learning, and practice local ways of teaching and discipline. If the Department aims for students to experience success, it must require and support effective teacher training programs that enable educators to provide learning opportunities that represent local values and definitions of success and leadership.

Chapter 4

An Indigenous Vision of Education in the Bering Strait Region

In Chapter 4, I describe adaptations by Alaska Native peoples to western pedagogy and their internalization of assimilationist worldviews. I present my messages and the messages of the interviewees about the need for caring relationships and relevant teaching in schools. In Section 4.2, I share international and statewide declarations on the rights of Indigenous peoples to dignity and an education that reflects cultural aspirations and examples of curricula designed by and for Indigenous peoples. In Section 4.3, I share principles, knowledge, and practices of the Bering Strait region that should form the foundation of schooling so that communities and children can find school more rewarding.

4.1 Schooling in Context

The history of Alaska Native peoples since contact with others is complex. For many generations previous to the 1800s, Alaska Native peoples practiced and maintained distinct ways of life, languages, and values but have experienced major aggressions and changes relatively recently. They have survived spiritually and physically for thousands of years by establishing, adapting, and maintaining social expectations and harmonizing with the environment. Alaska Natives practiced values and roles for Elders, women and men, young adults, and children to ensure a life of harmony, accomplishment, and physical and spiritual survival. Voluntary environmental adaptations and changes, including those caused by social and socio-economic factors, do not negate the authenticity of identity. They include participating in formal schooling and holding jobs to successfully make a life of one's choice. Social and socio-economic

adaptations can also have negative effects on the community's identity, but when teachers provide a comprehensive and relevant education, they prevent loss of identity and ensure that students experience success and achievement through a community's traditional pedagogy and local knowledge. With only superficial knowledge, or no knowledge of history and local canons, educators may immediately judge practices and subconsciously teach beliefs that contradict local values becoming agents in the loss of traditional ways. An adult interviewee strongly recommended that new teachers learn before they come, on arrival, and throughout their stays about protocols and how people expect to be treated. When districts ensure culturally responsive training, educators are more likely to become contributing members of the community and make commitments to serve them. One interviewee stated: "We are where we are because of what happened before. Alaska Native history needs to be taught in schools; it's who we are. When they're able to feel something, they take it more to heart."

For generations, Alaska Native families have been told by schoolteachers that teachers know what's best for the children, so families listened and abided. As a result of their experiences and what they were taught, generations of Alaska Native peoples, knowingly or unknowingly, suffer unwarranted feelings of shame and inadequacy for not being allowed or able to speak and teach their original language, practice traditional activities, or pass on chronicles of ancestry. The continued loss of Iñupiaq peoples' practices has been a result of, among other influences, the historical focus of school curriculum and delivery on western worldviews. If local worldviews, history, and activities continue to be marginally represented or absent from school, the number of young people capable of making life ways choices will dwindle and collective loss will continue.

Residents of the Bering Strait region have many accounts of actions on the part of educators that discount and crush community identities and priorities. The consequences of these actions in schools have been felt individually, collectively, and generationally. Several interviewees mentioned harsh treatment for speaking Iñupiaq in school. One woman said her mother was slapped. Another young man said:

> Long time ago even they used to hit our ancestors. That's how come we're talking in English not our Native language. Sometimes when my Dad and my parents or the Elders, when they talk Eskimo, Iñupiaq, I always feel like, gee, I wish I know what they're saying. It's like our native language is disappearing, going by fast. I always wish I could speak more of Iñupiaq.

Interviewees spoke of teachers who displayed subtle or blatantly damaging messages but still were given tenure. They have noticed the movement of teachers and administrators from one community or district to another when they are not effective or the community has expressed dissatisfaction. Interviewees also noted that they see the immediate and unilateral defense of teachers, their words, and actions by administrators when conflict with students or families arises. When administrators display blind allegiance to teachers, it is detrimental to students and communities and can contribute to lack of achievement and the drop out rate.

Community members perceive instances when educators are in a community to earn a paycheck, increase their retirement accounts, earn their highest years of salary, advance professionally, acquire possessions, or "better" students' lives based on preconceived ideals and disregarding local worldviews. The aftermath to individual children and entire communities has been staggering, particularly when educators hold little or no regard for long-established worldviews and practices. An Elder stated that he had never been invited into a classroom and

didn't know how discipline was taught but, if invited, he would be very happy to help and share about what should be taught in the classroom.

Teachers have been able to come and go not having carried out basic expectations of assessing students relevantly, addressing learning styles and readiness, and co-constructing thematic units based on local knowledge and state standards. They have generally used pre-published units without tailoring content or delivery. Children and communities are discounted when a miniscule percent of curricula is relevant to their worlds. One of the results has been low achievement and high drop out rates. When students are no longer able to endure being ignored or discounted by school practices and curriculum, they may feel compelled to leave. As young as they are, students discern when the only way for them to maintain dignity and identity is to walk away from school. The number of Alaska Native students who have walked away from school but have earned a GED shows how much education is valued. Young people may not be able to describe their experiences, but they are perceptive enough to understand when there is a dichotomy between the values and lessons of home and what is labeled as important and unimportant at school. For example, one interviewee stated:

> They should look at putting our values into our school. That would be the best for our community, for our kids,cuz they wouldn't feel so unwanted. That would probably make a big difference. These people who come don't understand our life; they have no clue yet they judge what we do.

Another interviewee stated:

> If they are nurtured, you can see a difference of the willingness to learn more, the success that you get out of 'em. Nurturing doesn't have to come from home. It can come from outside home. The children recognize it and they grow on it.

Another interviewee acknowledged that when original values and practices are validated and reinforced in school, they become foundational and can be taught throughout the year. Education deemed critical should not come to a halt when children walk through the doors of the community's school. Community members perceive when educators become vested in a community, appropriately serve children, and do everything in their power to make sure children achieve.

When regional residents teach in the school, the community definition of leadership comes alive. Local role models should be sharing their successes and how they've dealt with obstacles. These activities are integral to traditional pedagogy in the Bering Strait region. When children graduate from high school knowing about Alaska Native heroes such as Alberta Schenck, Richard Foster, Caleb Pungowiyi, and Bill Barr, they take pride in understanding how these local leaders shaped history by fighting for the rights of Alaska Native peoples. The interest of students in Shishmaref can be piqued when they are taught about the works of Joe Senungetuk, Ron Senungetuk, Herbie Nayokpuk, Melvin Olanna, and Kyan Olanna. These are among the role models that children should emulate to realize they themselves can make a difference. Children learn that, even at great odds, they can follow in the footsteps of local heroes to maintain community identity. An interviewee stated about one local role model:

> Many of the students tell me, after he passed away, he made a difference in their life. Some of these people, you look at them, you know, you realize, there's always someone back there who taught you something that you'll always remember, even when you were a young child, you carry your entire life. And it does make a difference. Not only do they know you care, they actually learn something about themselves.

Educators must have an understanding of pre-contact and post-contact history in order to teach students what they need to practice self-determination. Many residents in the Bering Strait region have only learned superficial contact history and legal governmental relationships. There is also a particular history to each community of the Bering Strait region that when taught is not lost and its lessons always learned. There is no vehicle more appropriate than the school to ensure all-inclusive learning based on the history and aspirations of a community. One interviewee from Brevig Mission spoke about how the "big flu" that devastated the community needed to be taught at school. The epidemics that ravaged the Bering Strait region changed lives and history so just as other occurrences that changed history are taught, so should local occurrences and their consequences. When children in Brevig Mission learn how the flu caused the death of many community members, they begin to understand some of the sudden and long-lasting changes that occurred. Teachers can assign students to learn about the scientists' visit and, following local protocol, interview Elders to develop documentaries to be used by the community. When the school is a safe and respectful place, Elders are willing to share with the students so that knowledge and understanding can replace the silence and pain that are often the generational effects of historical trauma. Knowledge of local history is critical to young people's understanding of the social dynamic of a community and increases their self-knowledge.

When educators have exposure to what is labeled as "prehistory," the extraordinary life ways of Alaska Native peoples before contact with newcomers, they gain insight into the relatively short and complicated post-contact history including the individual and collective consequences of drastic change. In many of the Bering Strait region communities, there are adults and Elders who grew up with seal oil lamps rather than electricity. They remember the first time they had a television and how radio batteries had to be conserved. This availability of

historians presents a valuable opportunity for young people to learn authentic history and realize the rapid changes that Alaska Natives are experiencing. The history of a community is personal and includes chronicles relayed by family members. A female interviewee spoke about lying with her mother in the evening as she groomed the child's hair or the child rubbed her mother's back. The mother would share with the children asking questions. At other times, the interviewee and her sisters learned how to behave and what their roles were without being told. The young brothers learned by watching their father as he was out all day, coming back with a box of crab for dinner. They saw their father's pride in what he caught, and he encouraged his children to go with him. The family intentionally fostered relationships through physical interactions, verbal communication, and expectations. This method of teaching was successful for many generations and enabled children to understand what was expected of them in the community. Until a relatively short time ago and going back thousands of years, Alaska Natives peoples maintained close personal relationships among family and community members for spiritual and physical survival and well-being. When educators, in collaboration with local experts, utilize and teach the children pre-contact history, they support the maintenance of life ways. An interviewee from Shishmaref stated: "We have to make sure that the children know our culture whether it be subsistence or our ways of survival." She spoke about sustaining cultural values taught by Elders and the importance of teaching Iñupiaq language. A young interviewee said about teachers respecting the local way of life: "Have respect for it cuz it's important to us." Another young interviewee proclaimed about children and local culture: "We need somebody to teach them." An adult interviewee shared about the struggle to maintain cultural activities: "We finally got our Eskimo dance group back and it's huge. These are so important to our community."

School is suited to the community when educators understand the complex architecture of a society maintaining a successful subsistence lifestyle, and community life ways form the foundation of schooling with standards being addressed and textbook curriculum fitted in. Traditional life ways are not just history and are not learned only at home. One interviewee spoke about how there are diverse reasons for traditional activities. Not only do adults show young people how to work on seal and walrus meat for them to learn how to put up food, they assign such tasks so young people learn the importance of taking care of others, teamwork, and respect for Elders. These activities ensure community cohesion. Young people learn to focus on keeping busy and minding what is important for community survival. Young and old are less likely to dwell on or participate in unnecessary or destructive conversations and activities. When formal educators implement the cultural ways of the community as the framework of schooling, the subsistence activities and knowledge are passed on generation after generation and can be documented. Members of communities are concerned that, because traditional activities have not been sequentially provided as learning activities, they will disappear. When photographs and video footage are products of teaching and learning, they become valuable connections to the past and links to the future. A curriculum that reflects local ways of life gives children the opportunity to look at their heritage and identity with pride. This is the best preparation any school can give to children to prepare them for success.

Schools belong to the communities in which they are situated. They do not belong to the formal educators who come to the community to teach. If the intent of the educational system for Alaska Native students is achievement, educators from the state level to the classroom must critically assess the effectiveness of schooling practices. Rather than bemoaning the fact that many Alaska Native families are not actively involved, educators can increase school

effectiveness by implementing local consultation and improvement at the direction of the community. Schools need to formally empower communities and families to have a say in the education of their children (Holm and Holm, 1990, p. 183). All stakeholders need to look at current and past injustices and address the intentional lack of authentic Alaska Native curriculum. All children learn and grow when schools are places where adults value and build on student identities (McCarty, 2002, p. 199). When educators represent the community, establish methods and curriculum that reaffirm students' heritage, and uphold the dignity of all people, families become involved. Western and Indigenous worldviews can differ so greatly that schools need to do more than utilize western practices in their attempts to increase family involvement. Instead of providing training for parents to adapt to the school (Jaime & Russell, 2010, p. 158), teachers and administrators need to adapt school practices to those of the community. When school practices and curriculum are locally appropriate, Alaska Native students are more likely to do well on standardized tests. Toward this end, authentic multicultural education at all levels of formal schooling is required. Starting with prekindergarten schooling, all educators need to take multicultural perspectives and curriculum seriously so that students can critically analyze course content and actively resist colonization (Au, 2009, p. 253).

Challenging the status quo is difficult, and for peoples who do not hold institutional power the repercussions can be crippling and demoralizing. But, following the tenets of CRT, communities can transform schools to ensure that educators abide by community-developed values, prioritize community-defined success and leadership, establish Iñupiaq discourses and counter-stories as dominant, provide Iñupiaq language and cultural instruction for teachers and students, develop curriculum representing the community life ways, and provide the history of

racism and majoritarian use of education for oppression in Alaska. Local community members should have an understanding of historical assimilation by schools and its effects to be able to address the fact that majoritarian versions of history continue to silence experiences of exploitation and omit or devalue resistance efforts (Garcia, 2008, p. 870). Community members need to ask themselves, "Will I take a stand for the children and speak out to resist injustice or will I be complicit?" (hooks, 1995, p. 19). Yupiaq Alaska Native scholar A. Oscar Kawagley (1995) summed up the issues for formal schooling of Alaska Native children in his book, *A Yupiaq Worldview: A Pathway to Ecology and Spirit*. He called for a new form of education focusing on the being and becoming of children that I am calling for in the Bering Strait region. He called for the expansion of educational philosophy, goals, and objectives; administrative practices; policies; and teaching methodologies and curriculum (1995, p. 112). Counter-discourses or counter-stories that represent the lives of Iñupiaq students need to be an integral part of learning for teachers and students in order for them to facilitate social justice. They challenge the assumptions, learned biases, and shared mentalities that support institutional racism (Delgado, 1989, p. 2412). Teachers can utilize counter-stories as tools to maintain local knowledge, history, and practices. Counter-stories open the eyes of educators to see new realities, show that what people have believed can in reality be self-serving or cruel and help educators understand when it is time to address power abuse (Delgado, 1989, p. 2412). Constructive school curriculum does not further racism and social injustice but includes race relations; federal, territorial and state laws affecting Alaska Native peoples; discrimination and segregation; and Alaska Native heroes all of which help students learn from the past and apply their knowledge toward social justice and the maintenance of distinct and proud identities (Ongtooguk, 1992).

When schools address the Alaska Standards for Culturally Responsive Schools, the motivation, attendance, and achievement of Iñupiaq students will be positively affected. Students have the right to be taught in ways that are based on their family and community worldviews and the right to an education that includes Alaska Native histories and lives of people on this continent before Christopher Columbus. As Jones & Jenkins (2008) have concluded, it is time for the histories and priorities of peoples of color and Indigenous peoples to be shared, learned, and celebrated because they are important and of value to all. The current 1138-page U.S. history textbook at Nome-Beltz High School has two paragraphs about Alaska (Glencoe McGraw-Hill, 2005). It does not cover any of the 11,500 years of pre-contact Alaska Native history (Potter, Irish, Reuther, Gelvin-Reymiller, &Holliday, 2011), the forced relocation of Aleut peoples, the boarding schools that Alaska Native children were sent to, or the forced use of the English language. It does not include the practices and policies that allowed White settlers to rationalize and legitimize the taking of land from Indigenous peoples, who were rooted to lands and inhabited them, leaving them dispossessed of "spiritually sustaining properties" and life-sustaining foods (Brayboy, 2005, p. 431). It does not include any information about Alberta Schenck and the passage of the Alaska Anti-Discrimination Act. Such commemorative history has served to maintain oppression by justifying segregation and subjugation (Woodson, 1977, p. xii). Educators need to provide students with a comprehensive and authentic version of history and enable them to understand that omissions represent intentional patterns of ignoring racism (Peterson, 2009, p. 304). When all children learn from the past, they are able to apply the knowledge toward self-determination (Ongtooguk, 1992).

School is meant to be a safe place where all students build and sustain positive relationships, where more than one heritage is comprehensively represented, and where students

learn to tackle social injustices. Some say that children shouldn't learn about racism, but for many it negatively affects their daily lives. All children are shaped by institutional racism, and the classroom is the logical and appropriate place to talk back and affirm the right of every child to a safe place in the world (Christensen, 2009, p. 336). When educators come into communities in northwestern Alaska to teach and do not have a thorough background in Alaska cultures, state and local issues, history of oppression and losses, Alaska Native worldviews and life ways, original and current governments, cross-cultural interactions, educational reform, and multicultural education, they are not fully prepared to best serve the students and communities. Educators need to be dedicated to their own learning and willing to teach authentic local and state history and histories of oppression while using the local worldviews and definitions of leadership and success as the core of teaching. This is not too much for families to ask of educators; it is a professional request not a special one. When the pedagogy of a school represents that of the community to which it belongs, students become proud, strong, and enabled to achieve. Leaders of communities need to uphold their priorities in the education of their children.

4.2 Identity, Self-Determination, and Achievement

In September 2007, the General Assembly of the United Nations adopted the resolution *United Nations Declaration on the Rights of Indigenous Peoples* (Appendix A). The Declaration states that Indigenous peoples have the right to freely pursue self-defined social and cultural development and to improve economic and social conditions including in the area of education. They have the right to the dignity and diversity of cultures, traditions, histories, and aspirations that are appropriately reflected in education as well as the right to control educational

systems to ensure that schooling is appropriate to their cultural pedagogy and in Indigenous languages. The Declaration indicates that states will ensure that Indigenous children have access to an education in their own culture and provided in their own languages. The Declaration states that Indigenous peoples, individuals, and particularly children have the right to a life and education free from discrimination, forced assimilation, or destruction of their cultures, and that states shall provide effective mechanisms to prevent or provide redress for forced assimilation, take effective measures to combat prejudice, eliminate discrimination, and promote understanding (United Nations, 2008, Articles 2-43).

Although Indigenous peoples' struggle for an education that represents local cultures and aspirations is challenging, organizations such as the Alaska Federation of Natives (AFN) are addressing educational inequities and teacher preparation. The 2010 AFN Convention Resolution 10-28 (Appendix B) cites concerns about effects of the current delivery of formal education on Alaska Native children and recommends actions. It emphasizes that Alaska Native peoples take ownership of formal schooling to meet needs and ensure that children receive an education relating to the unique cultures and languages that are not currently being incorporated or addressed adequately. Continual high drop out rates and high percentages of Alaska Native students not achieving proficiency are evidence of the ineffectiveness of the educational system. Eighty percent of teachers hired in Alaska are from the Lower 48 and the average teacher in rural Alaska remains in a community for two years. These facts indicate the need for increased teacher and administrator preparation and support. The Resolution proposes that the Governor create a standing Alaska Native Education Committee to work with the State Commissioner of Education and DEED to make recommendations on policy change and the inclusion of Alaska

Native language, culture, and curriculum in schools. It also proposes the establishment a permanent Alaska Native Co-Commissioner of Education.

A 2011 AFN Convention Resolution (Appendix C) submitted by the Board of Directors outlines deficiencies in public education and recommends alternatives. It cites the inadequacy of formal education in meeting the distinct cultural and academic needs of Alaska Native children as evidenced by the greater drop out rate of Alaska Native students compared to other groups. The Resolution proposes that the Legislature allow Alaska Native communities to establish schools that meet the distinct needs of Indigenous peoples and offer alternative educational systems that represent the traditional knowledge of the distinct cultures.

Indigenous peoples of other countries have presented similar messages concerning institutional improvement. The title of the Northwest Territories publication of recommendations for Canadian formal education, *Iñuuqatigiit*, means Iñuit to Iñuit, family-to-family, and unity of Iñuit philosophy for the benefit of the children. The "Relationship to People" Objectives outline the importance of Iñuit maintenance of traditions and knowledge and respect for one's own identity (Northwest Territories, 1996, p. 37). The "Relationship to the Environment" Objectives emphasize respect for the environment and maintenance of the traditions that promote knowledge of the land and participation in its seasonal cycles (p. 91). Overall, *Iñuuqatigiit* outlines concepts and activities required for success in the areas of systemic change, educator practice, and curriculum, all of which apply to northwestern Alaska. A school ensures systemic responsiveness and effectiveness by becoming an extension of the community ideals. Educators construct schooling based on local culture and Elders' knowledge. When educators represent local culture in school, Alaska Native values continue to be used for the purpose of holding the community together. The purpose of schooling is to acknowledge and

develop each child's identity and pride in local languages and traditions. School board members demonstrate this mission by supporting a cultural foundation and ensuring that school staff is supported in fulfilling the mission. Educators must practice continual learning to ensure that the school is a place where discourses and practices respect and represent local culture. They honor, practice, and pass on local values through the school, and implement locally determined discipline strategies. Student learning is meaningful because it begins with the community and life of each child. School is a safe place with a positive atmosphere. Teachers integrate all content areas and teach through local life ways. Students are afforded the opportunity to become strong carriers of their original languages. Systemic effectiveness requires partnership among community organizations, families, educators, and the school system. All partners require and provide support. Families of students guide the mission of the school, actively participate, and praise the achievements of the school and students (pp. 8-32).

According to *Iñuuqatigiit*, school practices represent community worldviews and connection to nature. In order to fulfill local priorities, educators partner with community organizations and families. They practice and teach patience, humility, and honoring of Elders, and are role models according to the local definition. They respect children and treat them in ways to build confidence. They do not humiliate children or take their dignity from them. Educators base practices on the fact that children are strong yet sensitive, trusting, and eager to learn. Children are perceptive and can read messages given through body language and intonation of voice, and they relate more readily to those who understand their experiences and cultures. Teachers give concise instructions, correct actions, and explain expected behavior calmly and quietly without judging the personalities of the children or focusing on consequences. Classrooms encompass local cultures by providing for the learning of local language, histories,

and music because this is what Elders advise. Students continue community practices such as fostering relationships, and teachers respect the fact that family and kinship relate every child to others. Teachers practice local pedagogical methods such as giving time for responses and learning and by using observation and practice as student learning methods. They understand that the process of learning is as important as the end product. They do not underestimate students, consider them lacking, or label them underachievers. They understand motivation, points of frustration, and keeping a positive attitude. Educators closely observe children who are trying new skills and immediately give positive feedback and praise. They praise all achievements and encourage persistence. Teachers use relevant and useful evaluation strategies including constant observation (pp. 8-32).

According to *Iñuuqatigiit*, in a school that belongs to the community, teachers specifically design and deliver curriculum that it is responsive and effective. Meaningful education is student-centered and encompasses the knowledge, skills, language, and culture of the children. Teachers provide instruction through Iñuit knowledge and experiences. They teach students how to research their cultures in a variety of ways with emphasis on connection with Elders and local experts, who hold permanent places in the school. Children hear, in Iñuit languages, chronicles of their namesakes, family, and community members and learn from and through the Iñuit perspectives. Iñuit oral stories, books, writings, CDs, and DVDs are in each classroom, and a Native language-rich environment is created at each grade level (pp. 8-32).

Community members in northwestern Alaska are speaking up to say that local methods and content are valid and useful. They are calling for educational self-determination, culturally appropriate curriculum, and acknowledgement of the contemporary identity and life ways of Alaska Native peoples. Students should not study their own cultures only as lessons about the

past, nor should educators neglect the past. Alaska Native communities desire to secure and retain educators whose intentions are not to judge, change, or assimilate students but to bolster their dignity and confidence. Alaska Native identity is physical and spiritual, and Alaska Native knowledge is academic. When they are ignored, discounted, or denied in school, students become complicit in the assimilation process. Elders and adults recognize the losses of life ways occurring, but many children and young adults do not, nor do they understand how critical to their identities the losses are. When educators recognize that the lives of Alaska Native peoples have recently been in a rapid state of change and are knowledgeable of the negative consequences, they can work to ensure that students are capable of making conscious decisions, as adults, about whether or not to maintain local practices. The word "Iñupiaq" translates to "real people" and refers to one's identity and way of life originating in the home and community. Educational systems should build on these cultural foundations of students rather than fracture them. When educators equally represent the subsistence life and capitalistic lifestyle, they are encouraging students to determine their personal and collective priorities. Because Alaska Native peoples, communities, and individuals are vastly different, educators are more effective when they act as learners rather than making generalizations or holding assumptions. Community members in northwestern Alaska realize that formal schooling has done harm as well as good and want to end teacher and administrator discourses and practices that cause Alaska Native children to shut down and become conflicted. Alaska Native children have always demonstrated a desire to sit beside Elders to learn because of the feelings of pride and safety they experience. They should feel the same about teachers in school.

Although there has been widespread loss of practices and pride in identity because of institutional practices of assimilation and inundation of singular messages of what's important,

there are those who assert that schools are doing a good job. One interviewee concluded that it is difficult to include cultural studies with the focus on test achievement, but I contend that, when community knowledge forms the framework of schooling, learning is relevant and motivating. The interviewee relayed, about racism, that non-Natives should not be treated differently because they are a part of the community. I agree with this demonstration of the value of respect for others. I also contend that when incoming educators integrate into the community and represent it by their words and actions, they support authentic conversations and critical decisions being made to stop schools from supporting oppression. The interviewee asserted that getting parents involved and raising the number of those attending parent/teacher conferences is a goal that can be addressed by advertising a month ahead of time and providing refreshments. I agree and also contend that what's needed to increase family involvement is critical evaluation and modification of district policies and practices so that schools respect and represent communities.

District decision-makers must acknowledge the desire of communities for self-determination and local control of education by adapting school systems to community priorities and implementing local pedagogy. One Elder interviewee spoke about the local advisory education committees being responsible for practicing sovereignty, but because of the lack of effectiveness with the current process, there continues to be little if any connection between community wisdom and school learning. He stated that "school is not functioning the way it's supposed to be." The Elder offered chronicles about teachers and administrators that do not live up to the expectations of the community. He stated about the ineffectiveness: "It's not doing any good to the Native villages or to the student." The Elder emphasized the importance of administrators reporting to and accepting the guidance of the local governing councils. When relationships are established with the IRA and City and Native Corporation Councils, these

organizations can support educators in understanding the community, conforming to local priorities, and incorporating local knowledge into the school. Residents who serve on the three governing councils are elected and, like Elders, are relied on to ensure the safety and well-being of the community. When educators work with the community, they co-construct school missions and objectives that are consistent with community priorities. Commonly occurring injustices are prevented, and the individual and collective well-being of the community is served.

In one Bering Strait community, the IRA Council members have regular meetings with the school principal to address issues and support effective schooling. The Council supports the children by advising and teaching the principal who has become an effective member of the community with the purpose of nourishing the children. The relationships between students and school personnel have improved, and student motivation has increased. Educators must understand that the school does not belong to them and that their purpose isto serve the community and children. They must adhere to regulations and policies, but the community should guide practices and the development of educational goals. Leaders of the community should be afforded candid and honest input that administrators willingly hear and respond to. When school administrators work with local leadership and follow through with recommended actions, local principles can guide interactions and instruction of students. Ineffectiveness on the part of administrators trickles down to ineffectiveness at the teacher level and, most critically, failure at the student level.

When a community oversees schooling, its self-defined identity can be maintained. Oversight occurs in various ways and at various levels of involvement between community and school. Involvement will not only ensure the effectiveness of the school and implementation of responsive methods and curriculum, it ensures that the school sends the important message to the

community that local life ways are not lesser and do not need to be changed. An Elder stated: "Our way of life is the first thing. Where we come from, that's most important." He spoke about having been raised by his grandfather whose knowledge and skills reflected the community as it was in the 1800s, and because of that, the Elder was one of the lucky ones. He suggested that rather than coming into the community with little knowledge of the differences between the region and Lower 48 communities, teachers understand local history and what the community expects of children, all of which should shape schooling. He affirmed that teachers would have an easier time, and there would be an increase in achievement of students. When schools use the local heritage as the foundation of schooling, young people realize the difference between the need for adaptation for physical and cultural survival and the harm of forced change. When educators perceive the losses of language because of punishment dispensed during schooling, they understand the urgency people feel about language instruction being effectively implemented today. Because schools belong to communities and in northwestern Alaska the communities are so distinct, local representations are more legitimate than mainstream representations. Textbook history is commemorative even though the history after arrival of newcomers and formal education to Alaska is not. To serve children and communities professionally and effectively, educators must incorporate authentic history and local priorities to enable students to make choices that serve the community. The consequences of formal educators commonly teaching children to strive for lives and goals similar to their own rather than build themselves up from a foundation of the community identity have been negative. Instead of swelling with pride, students feel shame. One interviewee stated: "We always learned about what the White people did down states. If we learned about what our ancestors did, maybe [it would] be better for our kids and our kids' kids."

An educator's responsibility is to teach students while buoying their spirits and instilling eagerness to achieve. Interviewees emphasized their awareness of the importance of reading skills and their concern about how numerous children over the years have not been taught to read proficiently. An Elder interviewee said he appreciated having participated in competitions at Chemawa Boarding School that prepared him for life after high school. Families are not satisfied that their children are not locally and nationally competitive because of the fact that they often do not have basic elementary or secondary skills. The Elder interviewed stressed that students be taught to read with less reliance on computers for instruction and content. Children are less interested in learning cultural activities because of their focus on electronics and television. With televisions in almost every home and people commonly traveling to larger communities, young people are learning different sets of values and behaviors, and some are striving to behave in ways that conflict with community values. What educators teach in school does not generally encourage them to be proud of Alaska Native heritage or to understand the value of their traditions. Children need to realize what lessons they are learning and what lessons are not being taught or reinforced, particularly in school. They need to discern the messages that push them to resist, ignore, or feel shame about their identities. When children gain an understanding that they can make choices, they can support self-determination in the community.

Because communities notice the adverse consequences when formal educators do not learn local ways and are deeply affected by the aftermath, they strongly support community pedagogy and knowledge as school curriculum. They realize the likelihood of future generations living differently if steps are not taken to return education to being based on what's important to the community. Future generations may have to read about cultural life ways or learn about

them from recordings. Communities see less consumption of Alaska Native foods and participation in subsistence activities and fear that future generations will not be able to learn cultural ways because of the degree of loss. Alaska Native peoples' practices have accorded them the ability to survive, leading healthy and fulfilling lives for many generations. When respected and supported in formal schooling, they can benefit peoples. Living a subsistence lifestyle is physically and spiritually rewarding and promotes a natural and respectful connection to the earth. Traditional practices produce far less long-lasting and harmful waste than reliance on manufactured goods. When teachers understand and support local activities and pedagogy as valuable, they advance local awareness of ecology. Schooling is most effective when the elements of local life form its framework, while units of instruction address state standards. Educators have expertise but must also learn from and work with community members to co-construct a school that builds up students from the foundation of their identities. They need to be willing to defer to local Elders. Interviewees emphasized that when they were growing up, Elders' expertise was relied on. This simple statement has several messages: traditional practices worked, communities want them to be continued, and pedagogical changes have often been detrimental to the peoples' local way of life and the success of schooling and student achievement.

Educators are coming into uniquely proud and cultural communities where the ways of living off the land and sea have been formed over centuries. The more teachers learn beforehand and while teaching, the more they understand the people they are serving. When educator practices embrace community expectations, students focus on fulfilling them. The ways of life require hard work, and in order for them to be maintained, communities must shape the

education of their children. The quality of formal schooling will not be diminished when foundational principles and delivery are relevant and based on community ideals.

Regional residents expect educators to be willing to work hard to provide a fitting educational experience for children. Like young ones learning traditional Alaska Native knowledge and skills, teachers and administrators must learn to do their jobs in a manner that shows effectiveness and successful results. For educators to gain understanding of the community life, they must interact with families. An adult interviewee conveyed the joy that she and her husband felt to see teachers out in the country gathering greens and picking berries. Whenever the opportunity presents itself, her family teaches educators and invites them to eat Native foods. It's important for community members to extend a hand and for teachers to accept invitations. The act of sharing builds relationships and informs those being provided for that they are acknowledged. When educators accept welcoming gestures by honoring invitations into homes and to community events, they demonstrate that they value connection and relationship. When community individuals and organizations make an invitation to an educator, they are extending a hand and demonstrating their willingness to support and help that teacher or administrator be successful. As with the traditional pedagogy used to sew expert stitches for a skin boat or a pair of mukluks (boots) to ensure survival, teachers must become knowledgeable and skilled to effectively teach in order for community identities and ways of life to survive. Alaska Native ways of life are not fiction, history, or just stories. By learning the worldviews and practices of a local community, educators reinforce rather than contradict what is locally important. The first teachers are parents, and teachers should reinforce the lessons taught at home. School policies and practices should not make children question what they learn in the community to the extent that distinct cultures are extinguished.

Everyone has a heritage and culture, so educators must acknowledge the importance of place and place-based education to people's lives. From the start, children should see and learn about themselves in school. When there is no representation of them in textbooks, displays, or content of instruction, children are invalidated. The responsibility of both children and educators is to be carriers and givers of knowledge that they must first learn. Children begin learning in the home and education should seamlessly flow to and through the educational system. One adult interviewee shared:

> Teachers should be aware of the fact that our children still are Native and they do have a lifestyle that is Native. They also need to be able to accept it and be able to change their methods of teaching and understanding of whom they are teaching. Village children are different from city children because of their awareness and the way they are taught, the way they live. Teachers that expect to spend time teaching them have to understand that and be willing to change in order for their teaching style to work.

Educators say they do not believe that children are empty vessels or blank slates to be filled with knowledge, but those same educators sometimes resemble empty vessels, at least when it comes to Alaska Native worldviews and histories. They have not generally come with the intention of learning about a community that is different from their own in order to incorporate that knowledge into their practices and curriculum. Educators must accept that each child has a wealth of knowledge that is different from their own and valuable. Educators must be willing to learn from the children about the community to develop curriculum and methods that are for, through, and about the unique societies of Iñupiaq peoples. Families recognize the intentional and unintentional messages given by schooling that is not contextual: be shameful about where you come from and what you eat, look like, and wear. Educators are responsible for

providing healthy nourishment to the minds and spirits of children so that they may grow in being who they are, Iñupiaq. Communities are making it known that educators must come as learners so that the knowledge base of the Bering Strait region will not be dismissed or invalidated by school systems. They expect that educators will learn local pedagogical methods and discipline practices and be accountable for the achievement and success of students.

Districts should take measures to prevent educators from routinely entering communities with assumptions and a lack of knowledge about community priorities. Educators should also understand and respect the collective history and ways of Alaska Native peoples rather than viewing lifestyles according to predetermined definitions of success and worth. Numerous teachers and administrators have come to communities with the intention of "having an experience at the edge of the world," taking photographs and gathering local knowledge, usually without obtaining permission, and often publishing. Other educators continue the common practice of isolating themselves without making connections, participating in community events, or being visible in the community. They give the messages that they do not want to form relationships and that they do not consider local knowledge and activities of value. These are examples of the differences between the worldviews of some educators and those of communities in northwestern Alaska. An Elder stated that teachers should "get a little bit of experience of the village where they're gonna be." When teachers and administrators ask themselves what actions are expected by the community and what actions are needed to enable each student to flourish, they realize that answers come through positive and trusting relationships with community members.

Alaska Native peoples define their identities. Regional adults have a strong desire for students' identities to be represented and taught in school and for them no longer to be bruised or

dismantled. One interviewee relayed a message that should not only be given to young people by their families and community but also by educators: "Never forget who you are, where you come from; it never goes away." When schools do not represent students' identities, the effects on children, families, and communities are devastating. Incoming educators must put aside assumptions about what it means to be Iñupiaq or Alaska Native. As one interviewee stated: "It's not the Natives that the dictionary might identify." Educators must put aside any thoughts about knowing solely what's right for children or judgments about the lives of families. Another interviewee shared: "We need to keep our history going so our future kids will not lose their identity as Iñupiaq people." One interviewee has witnessed that those who are the strongest and most successful are the ones who are well grounded and knowledgeable "in two worlds." They use foundational Iñupiaq principles to achieve success in the western lifestyle. The strong grasp that these community members have of their identities and traditions enables them to physically and spiritually survive great challenges in harsh worlds. They hold the skills and confidence to commence with desired but unfamiliar ventures. One interviewee spoke about why students need to learn how to be strong: "You will never know unless you try; if you try and it didn't work out, then you know. You won't wonder and it won't be too late." In order for children to become well grounded and prepared to succeed in what have been called the traditional and contemporary worlds, educators must work together with the local community. Children have the right to be taught the community's ways and learn from proud and painful histories. They are strengthened and enabled to fulfill personal and collective expectations, but when what is taught at home is separate and different from what is taught at school, children experience confusion and self-doubt. One interviewee stated: "Right now it always seem like the teachers

are running the school how they want to, how they think that the students will learn; and it's like the community has no input of what they should be teaching."

Over the years with the schools' emphasis on western perspectives and curriculum, generations of Alaska Native peoples have moved away in varying degrees from local ways of life. Although natural resources continue to support a subsistence life that is healthy to people and earth, the number of community members practicing these activities is decreasing. Children are emulating and adopting a way of life similar to that depicted in textbooks and on television. If the subsistence life is a community priority, it should be addressed and taught through the educational system. When teachers fully understand the critical issues facing and being addressed by the communities of the Bering Strait region, they can ensure that students become able to practice self-determination on behalf of the community. Educators can better fulfill their responsibility to provide an education that is representative of the worldviews and priorities of a community. The school should be the vehicle for a community to maintain its priorities, i.e. identity. The end result of schooling should be that each student walks away with a strong sense of identity and self-worth and capable of a traditional lifestyle, the western lifestyle, or any combination of both. Each needs to be able to hold the strength and confidence to commence with desired but unfamiliar ventures.

Interviewees emphasized the fact that when local Elders die, so does their vast store of knowledge unless there is a strong return to passing it on. The logical venue is the school. Educators must build up children's senses of self-worth by promoting and facilitating cultural knowledge learning in school. Residents of communities around the state understand the gratification and benefit that come with participating in the ways of thinking and activities that define one's identity. Today, children are exposed to video games, television shows, and music

promoting a lifestyle different from and contradictory to local ideals. When this exposure is combined with limited instruction of local life ways, the result is confusion about identity and a breakdown in values and practices. School systems have historically been so rigid in their content and processes that entire communities have started to lose their identities and ways. Outside organizations have determined the content and methods of schooling and have advocated and operated in a way that demonstrates a life that is foreign to the pedagogy that has successfully been in operation for many generations and was established by communities to reinforce cultural identity and subsistence activities. About today's schooling, one Elder interviewee shared: "They're not teaching the Iñupiaq way of life." Alaska Native peoples want to stop the losses. They have the right to determine how their children are educated and what they learn in school particularly when the system that has been provided has not only been broadly ineffective but also detrimental. Curriculum should include identity representation through foundational delivery of knowledge and subsistence activities. These activities should be maintained from home through the schooling process to further pride in identity and so that communities can continue to practice their ways, put away and eat natural foods, and survive collectively. Relevance and representation in education should be continuous rather than intermittent in the lives of young people. There is so much knowledge that must be gained and hard work to be done by young people in order to successfully interact with the community, nature, and animals to live a successful life in today's world. When Alaska Native children's identities and customs are positively represented in schools, it motivates and inspires them and results in higher levels of achievement.

Interviewees advocated for systemic and sustainable changes. Communities should not have to fight for the best for their children every time there is turnover in the school. Schools

should not deliver programs with relevant knowledge and skills only when local organizations such as tribal offices offer them. Much of the cultural knowledge that schools have provided has been at an elemental level because the school experience at its essence is not based on local knowledge and ways. The custom in schools has been to provide Alaska Native instruction and curriculum on the side with supplemental funding and when the additional funds are not available or are diminished, so is the instruction. In some schools, students need to contribute monetarily to sustain cultural programs. Students do not receive a deep and comprehensive education addressing local identity, knowledge, and priorities. This piecemeal and happenstance method of culturally responsive delivery does not meet the expectations or critical needs of Alaska Native communities, nor does it accomplish its intention. When local knowledge is not visible or is only supplemental in school, Alaska Native children and families receive the messages that only English is important, that Iñupiaq languages and Alaska Native cultures are insignificant, and that local Elders do not have valuable knowledge. These messages are extremely damaging. But when educators represent the local worldview, implement local pedagogy, and frame instruction based on the identity of the community, they support deep personal, social, environmental, and academic learning.

Instruction and curriculum should represent the community as it does in the Lower 48 where companies publish textbooks that include planted trees, high-rise buildings, shopping malls, multi-lane highways, and farms with pigs and cows. None of these representations are normal in communities in the Bering Strait region. Formal educators should give messages through instruction and curriculum that cause children to be proud of themselves, their families, and where they come from. When children do not recognize anything at school that resembles their home lives and are given messages that discount, marginalize, and make invisible their

identities, the consequences include various manifestations of self-hate and self-destruction. When children see representations of their lives, they are validated and are more eager to learn. Another interviewee stated: "If you could get some of your studies with the cultural, they get to enjoy it."

Communities in northwestern Alaska value the maintenance of behaviors that focus on the health and welfare of the group over individual benefit. Educators should demonstrate that local worldviews are beneficial by consistently validating and embedding them in curriculum and practice. Teachers reinforce and demonstrate leadership as defined by the community. When the missions of schools in the Bering Strait region represent the priorities of the communities, schooling builds up young people from the foundation of their identities. Educators no longer develop guiding statements that are based singularly on generic educational practice because the message that these statements give is that the life ways in northwestern Alaska are not important. When educators design curriculum and instruction that sequentially flows from the home and community life, schooling is at its most effective no matter where the school is. Teachers must be prepared for the particular region in which they will teach. If a teacher is working in the Bering Strait region, it is not appropriate to use curriculum developed for American Indian tribes or language curriculum developed for the Kuskokwim region.

Because schooling is required, it has taken from the community's time for local teaching and learning. Schools have compartmentalized content areas, and educators teach using textbooks with depictions and examples that are not representative of the local children's lives. Teacher lessons, particularly those involving values and beliefs, can contradict or conflict with traditional local principles. Traditional local pedagogy is holistic and encompasses mathematics, language arts, science, art, social studies, and geography. They are integral components of life

but formal teachers have not taught or facilitated local knowledge in school or relayed to students that it is valid and complex. The content areas of American pedagogy have been intrinsic components of life in northwestern Alaska and, when educational systems are constructed with a foundation of local life ways, the content areas are taught and learned. When schools separate Alaska Native subsistence activities, history and values, it is at the cost of authenticity. Many Alaska Native activities intertwine food gathering and values. Young hunters share their first catch with Elders. After community members gather, prepare and store foods, they share with family, Elders and those in need. Expert hunters teach young hunters to read weather, understand animal cycles and how to behave to become a respectful hunter. They teach animal anatomy, how to butcher, and how to show responsibility to the community and nature. Community members share narratives of history and family and lessons that are learned, during subsistence activities. An interviewee shared that, in Shishmaref, three or four boatloads of hunters used to go out hunting together. Educators cannot simulate the significant learning and teaching that takes place during these activities with children sitting at desks nor should they reduce the lives and cultures of students to educational add-ons. Educators are effective when schooling is holistic and relevant, and stimulates the minds of children.

Each community of northwestern Alaska conforms to distinct sets of values. Generally, community members expect open-mindedness, forgiveness, care for community, and restraint from selfishness. Respect for Elders has always been both a value and a practice crucial to physical, spiritual, and cultural survival. This is contrary to the common worldview and practice where older people are not always deferred to, and age may not be considered attractive or an advantage. Elders' long-term perspectives and wisdom provide the guidance that supports the well-being of communities and is to be sought by all including educators. When Elders take the

lead in building mission statements and guiding pedagogy, they continue to implement best practices as demonstrated by generations of physical and social prosperity. Elders' guidance concerning content and discipline methods will have a positive effect on student behavior and achievement. When Elders speak, everyone in attendance is expected to be quiet and attentive. An Elder interviewee stated: "When somebody talks you listen; especially when an Elder is talking you listen." This demonstration of respect differs from the common practices of people talking simultaneously, over each other, and cutting in. In northwestern Alaska, traditional protocol requires that one person speak at a time and that time be given for responses so that messages are thoughtful and respectful. Elders may expect to be given the floor before speaking. Educators, as contributing members of the community, have a responsibility to listen and act according to the guidance of Elders. The community must respect Elders by relying on them in all areas of life and at all ages including during schooling. One interviewee stated: "The older ones they know; we listen when they tell us." Elders see beauty in all seasons and life ways, and community members show respect by caring for and serving Elders. Elders are pleased when they receive traditional foods, so students should share with Elders after they have participated in gathering and putting up food. The feelings of accomplishment, belonging, and pride that are associated with these activities are intentional lessons that motivate young people to do well in the community and in school. Young people learn and appreciate that Elders will also share their food with others as they do their wisdom. For schools to be truly integrated into communities, they must reflect the communities' values with regard to Elders.

Families view children as precious and vulnerable ones to be loved, nurtured, and taught. Families hold high expectations but also understand that children are perceptive and sensitive. Adults treat children with respect and prevent the physical and emotional harm of children. In

many of the Bering Strait communities, extended family members give newborns the Iñupiaq name of a person who has recently passed on. The community calls the baby by the endearments that others used with the deceased person. Everyone is supposed to treat children with the respect that is given to Elders. When a baby was born into a local family shortly after my mother died, the baby was one of several given my mother's Iñupiaq name. I have called her "Mom," even though she is young enough to be my daughter, and treated her with special regard. In every situation, adults are expected to treat children with gentle words and gentle pushing. Adults praise constantly and correct in ways that do not crush children's spirits and motivation. When educators value each student, they do not drive any away with negative messages sent through the assignment of poor or failing grades or punishment. If students interpret teachers' words and behaviors as judgment, they may focus only on this message that teachers did not intend to send. One interviewee stated: "If they are nurtured, you can see a difference of the willingness to learn more, the success that you get out of 'em. Nurturing can come from outside home. The children recognize it and they grow on it."

Individuals and families demonstrate responsibility to the health and well-being of the community by carrying out functions when others cannot. They perform these duties without hesitation, grievance, or expectation of compensation. Children may be raised and taught by members of their extended families or members of non-related families. It is common for children to be raised by grandparents. When teachers pick up where families leave off by providing teaching and learning that carries on locally important lessons, they reflect commitment to the well-being of the community. Alaska Native peoples have developed values and activities that purposefully enable every child to experience pride and success. The ability of Alaska Native communities to adapt while also maintaining core values has helped ensure their

well-being in the face of change. When a community participates in the design of its educational system rather than it being designed solely by those who are physically and ideologically far away, the community is practicing self-determination.

Children, like adults, feel more comfortable when they're enjoying themselves. One young interviewee stated: "You need to have some fun time. Sometimes that's what the student needs, just need to goof around for a few minutes." She told a story about a teacher with a heavy southern accent who was embarrassed when students laughed at her until she realized that they were not trying to hurt her feelings but were reacting to something they'd never heard. The interviewee related that the teacher ended up being able to make her classroom interesting and fun for the children by not being defensive. This educator displayed humility. People in northwestern Alaska consider themselves parts that come together to make the whole of the community and the whole of nature. Each person is expected to understand that no one is smarter, better, or more important than another. Students and families came to care very much for the teacher mentioned above. The teacher learned that everyone, young and old, student and educator, needs to be willing to be humbled, teased, and corrected as long as there is no intention to hurt or humiliate. The interviewee shared: "I've seen and experienced many times when someone teaching has laughed at me or someone else who is learning. Each situation has been a safe one and all involved knew the intention." Many times educators have reacted to such a situation by disciplining students under the impression that their authority is lessened if they don't. This reaction defeats the purpose of building relationships by promoting a power struggle between teacher and student that usually ends with the teacher losing the admiration of students.

Another major concern in the Bering Strait region is language maintenance, and schools can play an important role here, also. Residents have prioritized Alaska Native language

instruction that supports fluency. Educators need to support students in who they are becoming, strong Iñupiaq people, and facilitate instruction that emphasizes students' identities and languages. Interviewees in the three communities where I conducted interviews affirmed the need for language instruction while there are still fluent speakers. One adult interviewee stated:

> We are on the verge of losing our dialect and that is very, very vital to save it before we completely lose it. And the means of speaking our Iñupiaq language will also impact our cultural identity and if we do save it, then it will also strengthen our cultural values.

One of the Elder interviewees from Diomede disclosed that middle-aged community members can understand Iñupiaq, but they are not teaching the language to their children. Two generations of non-speakers have since followed the middle-aged generation. Iñupiaq language cannot be learned when instruction is provided through 15-minute periods three or four times per week. Alaska Native language instruction in school should be holistic like original pedagogy in northwestern Alaska. It needs to involve interactions that are related to and involve real life activities. Prior to the establishment of western schools, children learned and spoke their languages; now, schools not only embrace English as the only spoken language, they bolster the notion that English is the only language of value. This has devastating effects on lifestyles in northwestern Alaska because language is tightly intertwined with values and practices.

Educators and students need to understand that children do not speak their original languages because previous generations of Alaska Native children were punished in schools and told that speaking English proficiently was the means to be successful. When educators and students understand these historical occurrences and their consequences, they understand why Indigenous peoples have fought for the maintenance and revival of languages through schooling, and the importance of language to cultural identity. Local experts and educators can continue to

use the Iñupiaq alphabet to develop curriculum in the local dialects of the Bering Strait region. Now that many children are learning English as a first language, educators need to make written curriculum available to complement oral instruction. Districts, supported by the UAF Alaska Native Language Center, need to outline long-range language maintenance plans in the Bering Strait communities, where in the 21st century only few people are fluent in oral and written dialects or trained to teach. Educators are in a position to support the development of dictionaries and implementation of sequential lessons that build fluency. Students should learn about words adapted from the English and Russian languages and the importance of subtle differences in pronunciations. Local experts must lead curriculum development because each community has its own dialect of Iñupiaq. One Diomede Elder shared that it is critical for instruction to be overseen by fluent speakers because the local languages have changed dramatically over the past one hundred years. Many adults and members of younger generations do not know original place names because newcomers have replaced them with English names. One adult interviewee shared:

> It was beautiful for a group of Elders to come together for something that doesn't exist elsewhere. I only knew certain places; I didn't know there was way more. When I saw that map I said this is beautiful; this is something I did not grow up with.

Iñupiaq subsistence knowledge is academic and incorporates all content areas. Subsistence skills take time and seasons to learn, and students in school should gain through real-life applications the knowledge and proficiency expected by community members. One interviewee stated: "School is the best place to do it." Children need to understand that as their parents and grandparents grow older, they come to trust and rely on younger ones to take responsibility for certain activities. When the formal educational process is utilized for

subsistence instruction, students carry out local expectations and feel pride in their identities and the traditions they are maintaining. They realize how important their roles are to the community, so when any community member's health fails, they pick up responsibilities. Using a seasonal calendar and working with community members, students can learn about and participate in the many subsistence activities. When educators use local pedagogy and subsistence activities as the framework to address standards, education is a holistic year-round experience. Teachable moments occur throughout all seasons, not just between 9:00 and 3:30 during winter months.

When educators plan subsistence instruction as one-day supplemental field trips, schools give the message that the activities and what they represent are not foundationally important. Community members' lives and sustenance require that preparations to hunt and gather are specifically timed and take place year-round. When clothing is constructed of animal products, construction must occur at certain times of the year and activities be planned during all seasons. In the community of Diomede, the spring hunt is a critical subsistence activity that takes months of preparation and follow-through activities. Using a seasonal calendar to frame curriculum and instruction, teachers can enable students to observe, be involved, and learn to live the life. One adult interviewee stated about the spring hunt: "It's so important for the children to see the community do this; this is Diomede." Students can be taught how the spring hunt was conducted fifty years ago to understand how it has adapted to what it is today. Students can compare traditional construction and terms for harpoons and leak-proof carrying bags to contemporary tools and equipment. Students learn how these are the activities that shape the community's identity.

Communities that rely on subsistence activities and hold identities connected to place emphasize that young people's education be based on the knowledge and expertise of the

community. Educators can take students to gather greens at proper locations and appropriate times throughout the year. Students learn the methods of storage while learning the academics of various content areas. Seal hunting and drying of meat takes place at certain times depending on the conditions of the environment, weather, and the seal. Students learn complex processes including butchering, drying, and methods of storage. Boat hunting concepts relate to weather, perception, communication, safety, and animal behavior. Teachers can assign projects such as comparing perception and experience to the use of a compass and global positioning system equipment. Before, during, and after class outings, teachers can provide lessons that address state standards. Students can learn seasons, weather, animal anatomy, scientific terminology, historical chronicles, Iñupiaq words and phrases, and food preparation. Through these lessons, the youth and educator carry out their responsibilities to the community and its well-being. When all children of a community are taught locally prioritized knowledge and skills in school, the identity of the community and its culture is maintained systemically. Immediate family members, extended family, community members, and the school are responsible for teaching life ways and subsistence activities. When young people learn local life ways sequentially at home, in the community, and through schooling, schoolteachers fulfill their community-defined responsibilities.

If schooling were to truly reinforce local values and practices, educators would utilize cooperative learning and place less emphasis on individual competitiveness. Everyone shares responsibility for the social, emotional, intellectual, and skill growth by children, so when conflicts arise at school, family and community members expect to be called on to provide support or guidance. Unproductive interaction is avoided, and all involved can maintain respect and dignity. Community members do not want to be contacted and told that they and the

children are deficient and need to change their ways. In the communities of the Bering Strait region, children learn that family and community are there for them. The school is also purposed with this mission. Teachers must be agents of the community purpose to nurture and assist each child in learning how to live a life that contributes to the good of the community. Children will always have connection to learning and people, including teachers. Students care about teachers and want to know about their families and what excites and concerns them. Children are innocently curious and want to connect and form relationships. Teachers must do their part to foster positive relationships by understanding that two-way communication does not simply involve the school staff telling students and families what and how the students should learn and how they should behave. Peoples in the Bering Strait region have successfully based pedagogical processes on reciprocal relationships for generations.

With increasing outside influences, Elders and adults are taking the stand that children must continue to take pride in their identities. Schools need to provide curriculum that is specific to local ways and builds up children from their community's identity. When educator behaviors reflect those that students' families strive to demonstrate, young people are shaped into strong adults ready for challenges and whatever they choose to do. Teachers must pay attention to students' challenges and support the dreams of each student. An Elder interviewee confirmed that work ethic should be a major component of curriculum but has been lacking in the school. When educators have knowledge of local, regional, and statewide employment opportunities, they can effectively provide preparatory curriculum and counsel for students in achieving personal goals. If students desire to stay in the community, educators should teach every option available and support creative endeavors. If students are interested in manufacturing and selling items such as clothing, carvings, or foods, teachers should provide the knowledge for them to

become prepared and successful. One interviewee stated about regional residents: “There are [local] people that are successful with our culture and they make a lifestyle; they are successful.”

Schools and communities can also expand students' horizons by partnering with local and regional entities. Young people realize possibilities, and they can be mentored. If there are students who are interested in various types of guiding, regional guides can be called on to teach the knowledge students need. Many students should be taking advantage of postsecondary placement testing and dual credit courses. Young people need to take advantage of the Certified Nurses Assistant program and the training offered through the Northern Alaska Technical Education Center in Nome. Students will gain a clear understanding of options in various careers, including those that support their communities and Alaska Native communities across the state. If students are interested in becoming pilots for Bering Air, RavN, or Alaska Airlines, they should be exposed to programs and certification requirements. Students should hear experiences and advice from pilots of the Bering Strait region including Wilfred Ryan, Donny Olson, and Ariel Tweto.

Students who want to become lawyers should hear experiences from other Alaska Natives from the Bering Strait region who have gone into the field like Kyan Olanna, Karlin Itchoak, and Gail Schubert. Young people are able to set goals with realistic timelines when they are guided in fields they have interest in. Educators build students’ admiration of their community when they bring family and local leaders into the school. When children see members of their families and community in school, role modeling local values and sharing expertise, they see them as leaders and they see their own potential. It is also important for children to realize that the community supports their success, particularly when the school has dominated pedagogy previously provided through traditional community forums. Local people

see the negative consequences of some of today's practices, and they see the dreams of some children not being nurtured and supported. When schools build pedagogy up from community identity, local individuals will be much more interested in being part of a system that has positive effects on children and community. More local young people will go into the field of teacher education when schooling is relevant to students and integrates community practices and priorities.

Education should be relevant, sequential, and available at all stages of life. Students realize that school is relevant and that community learning is important enough to be ongoing through their lives when school instruction is connected to home and they gain deep knowledge of local activities. They continue to learn and hone skills as adults. One young interviewee spoke about how he wanted to travel from his community to earn a high school diploma while learning how to be a carpenter so that he could come back and build a cabin for his father. He shared memories of his experiences and his goals to help his family. The young man had a mission to give back. His vision depicted what education should look like with the local school acknowledging and addressing young peoples' dreams and needs within the community. Students must feel motivated, and the greatest motivation occurs when they are given the message that they and their communities have value. A teacher's responsibility is to build the confidence and desire of each child to learn and grow. Students' interest is piqued when what is presented is representative and relevant. They understand that local expertise is of value and that they should be proud of their community's expertise and ways. The confidence students feel for having valid knowledge increases their eagerness. When students are interested they are motivated, and when they are motivated, they achieve.

When schools are meaningfully connected to their communities, children are taught the important activities of the community and to competently participate in them. Students are not prepared when educators teach only worldviews and curricula that have little or no relevancy to the lives and priorities of communities. Children learn to be unmotivated and uninvolved. One adult interviewee stated about the casualties of such schooling: "Those are the ones I long to bring back and get motivated." A young interviewee spoke about how the school has changed the language being spoken and lessons being taught and how the time has come for curricula and teachings to also reflect the Alaska Native ways of life. He stated about community priorities being represented: "It would be way better and we would have some parts of our Native life back." Children will take away from school practices and curricula that they matter and that their heritage and community customs are valuable. In northwestern Alaska where local ways are distinct and a priority, educators must teach through the culture of the community not just about it. When educators base units of instruction on local knowledge, they promote the local worldview and better address targets. When teachers understand the wisdom of such seemingly simple practices as grandparents or extended family raising children, they can reflect them and many other customs in how and what they teach. Rather than bringing an ideal from elsewhere and promoting it by representing a "normal"family as a married husband and wife with biological children, teachers can adapt their messages and representations to reflect the community. Students often experience feelings of shame and inferiority when the norm depicted in school is not the norm of the community. As this is not the intention of any teacher, educators must make conscious efforts not to cause these feelings. Educators must put thought into the adaptation of teaching practices for efficacy, relevance, and authenticity, just as Alaska Native peoples do with subsistence pedagogy and activities. Schooling affects the survival of distinct

cultures. Teachers must understand that their words and practices play a critical role in whether or not the identity of a community is kept alive and whether or not some individuals will emotionally and physically survive.

The Alaska Standards for Culturally Responsive Schools demonstrate that schools can respond to both state learning standards and values and practices important to communities. The school, as part of the community and as a major institution of the community, should model and help maintain the community's worldview and life ways. One interviewee stated about implementing cultural knowledge and skills in school: "When they get older, they could provide for their own family." When educators afford students an appropriate and relevant education, children gain the confidence to maintain important values and activities when Elders pass away. They are well grounded and capable of situating themselves and their responsibilities in many arenas: family, community, school, employment, state, national, and international. Children develop positive self-image and internal strength rather than becoming overwhelmed by contradiction when schools incorporate community values and social justice topics. Educators present mainstream western values but not in a way that causes confusion. Several interviewees emphasized that children need to learn about practices when the community was self-sufficient along with contemporary adaptations. Life is not compartmentalized and schools are most effective when pedagogy is integrated with the community identity. Students are more capable of practicing self-determination and maintaining local knowledge when schooling is place-based and holistic.

A strong community has members that work together with common goals and uses the school to meet needs. Educators ensure that students learn, during the valuable time they spend in school, how to live life incorporating local and new ways. Young people recognize and

pursue their purposes, make choices that support their individual well-being, and act in ways that support community well-being and maintenance of culture. Through instruction at home and in school, young people come to recognize that they have a place of responsibility in the family and community and, if they so choose, a place and responsibilities in arenas further out. Young people gain the expert knowledge and skills that are expected by the community.

When schooling has local priorities and knowledge as its foundation, children are less likely to question their heritage, feel shame about their identity, or lose their connection to the community and nature. They are less likely to lose their desires for local sustenance and to hunt and gather foods as the weather warms each year. Communities ensure that the ways of living will be carried on through the generations when local values are interwoven into formal education. Elders, as the most revered members of a community, take their places as leaders and purveyors of knowledge. One interviewee stated: "If they were to be taught with our Elders or with our educators then the students would be able to keep that self-sustained life and pass it on to their own children, and that would save our cultural values for future generations, and right now it is very vital that we do." Children and educators need to understand that the first responsibility of community members is to defer to and take care of Elders. Children experience great pride and satisfaction when they learn from Elders and when they see that Elders are pleased. During traditional learning activities such as sewing, students hear traditional chronicles and learn valuable lessons. Elders form respectful connections because they focus on individual and collective well-being and provide a sense of safety. Young people accept correction and scolding without shame or defiance when they know they are safe and cared about. They should observe adults and Elders to learn and emulate behavior because this traditional method of teaching and learning has been successful for many generations. Young

people and educators need to learn from Elders' generational knowledge and gain full understanding of their responsibilities to their communities. Children, once their senses of identity are strong, can move onward to learn to successfully participate in any field or endeavor. Subsistence activities are restricted by regulations, and shaping regulations requires political action. Students' ability to act in political arenas takes education. When educators and students understand the historical occurrences that have led to current issues and concerns, students are enabled to make informed decisions and choices to practice true self-determination.

The circumpolar Arctic and its various peoples form a complex world to be respected. Children need to continue to garner the expansive knowledge of their communities as well as the larger world (Barnhardt, 1997, p. 4). When the baseline for instructional methods and curriculum is the local cultural community (Barnhardt, 1997, p. 4) and its priorities, schooling practices draw out and build on student knowledge. When schools utilize multiple assessments, students are allowed to demonstrate their knowledge, skills, and competence (Barnhardt, 1997, p. 6). Alaska Native students are easily capable of learning, based on the worldview of their communities and with relevant instruction and curriculum, how to simultaneously succeed as proud and productive members of a distinct culture and successful citizens of a state and country. When educators ensure that curriculum and community are connected, success is reflected in the students' motivation and accomplishments.

The indicators of success for a school in northwestern Alaska are simple: communities' practices are strong and thriving. Families know that the school is theirs, and they lead the designation of goals, co-construct learning, and are physically and spiritually present in school. No students are driven away, and graduates are strong, young leaders in the community and global arenas because they achieve academically and personally, according to local definitions.

They are prepared to lead successful lives of their choice. Children have a strong and un-fractured sense of belonging, security, identity, confidence, and purpose. They have self-esteem and openly feel pride in their heritage and traditional values. They are motivated to come to school because their community language and activities are valued and taught. They are eager to contribute and share (Northwest Territories, 1996, p 8-32). Parents, families, and community members actively participate because they feel ownership and their knowledge and traditions are prioritized. Well-respected Iñupiaq Elder, Edna Alvanna (2006), shared: "Teachers understand and respect the students and their cultures by using an understanding tone of voice and by never being loud or pushing students away with their messages. All students are treated equally. Students are encouraged, their work is praised, and they perceive that teachers care and celebrate their world."

Alaska Native students and families are not deficient, so the lack of institutional success for generations of many Alaska Native families indicates the need for the effectiveness of the standard delivery of formal education to be assessed. Individuals and organizations have undertaken initiatives. Alaska Native educator associations have developed the Alaska Standards for Culturally Responsive Schools, which recommend that schools provide a firm grounding in heritage languages and culture indigenous to particular places, and identify practices to support healthy students and communities. Children are able to build on the knowledge and skills of their local communities to achieve personal and academic success in various environments throughout their lives when formal schooling engages them in traditional ways of knowing and learning (Alaska Native Knowledge Network, 1998, pp. 5-7).

4.3 Indigenous Knowledge

The subsistence knowledge that is passed through generations, some of which is labeled traditional and some contemporary, is expansive and includes hunting methods, food preparation, and storage methods. Communities use their schools as vehicles to maintain community life ways when the learning includes historical and contemporary ways and related language and knowledge. Interviewees spoke about their parents and grandparents having skills that are no longer openly practiced. More and more young people do not have subsistence activities as options as adults, nor do they have the ability to share with younger generations; but when schools facilitate the learning of skills such as sled building and boat construction, children will have the knowledge to use as adults. One interviewee stated about local pedagogy being implemented in school: "It should be a big part." When educators build schooling on the knowledge and life ways of the community, children continue to hone skills such as sewing skin garments, constructing traditional footwear and raincoats, and making birding nets. Skills such as the preparation of skins or intestines can form the framework of a unit that addresses many content areas. When educators start the study of the seal with stories and simple drawing by young elementary students and move with upper levels to units on species and anatomy, students' learning is relevant and sequential.

Formal education should be as interwoven with the life of the community as is the education of children before and after schooling hours. Subsistence activities draw people together and keep community members closely connected because they require teamwork and constant communication. As students are taught, they see that everyone, including teachers, appreciates the sophistication of the activities and respects the importance of exact teaching to the survival and prosperity of the community. When teachers bring children out of the school

and back into the community, they can learn how to read weather, butcher marine mammals, cut and dry fish, crab through the ice, pick and store greens and berries, and construct utensils and tools. When educators implement original pedagogy as the foundation of schooling with state standards being addressed, schooling can be at its most authentic and rigorous. Traditional Iñupiaq pedagogy involved integrated and sequential learning that resulted in healthy communities and can characterize the delivery of education today. When community members and educators work together, all children can learn the knowledge and skills of gathering, hunting, preparation, and storage. When Elders and adults with the experiences of original cold storage are present in the educational process, children are able to see that it has been relatively recently that freezers and refrigerators have replaced original methods and realize the adaptations that have taken place. Other adaptations can also serve as the basis of curriculum. Children can learn that seal meat is traditionally prepared frozen raw, boiled, dried or partially dried, and stored in seal oil. Modern methods include frying seal meat or mixing chopped dried seal meat with dry fish, whale, dried walrus, local greens, and seal oil to make "salad." Recently, people have begun to marinate and bake meats. People now eat frozen raw meats with potatoes soaked in seal oil. Traditionally, Iñupiaq people fermented walrus liver, and now it is also fried. People eat walrus meat boiled, dried or half-dried, and now also prepare walrus roasts and stews. Iñupiaq peoples originally used seal pokes as containers for foods but now more commonly use barrels.

Elders and local experts have knowledge that is authentic and exact and which children should learn through schooling. They know that greens and berries must be gathered at particular times, and they can teach the signs that indicate when foods are most nutritious. For example, potatoes are ready to be dug up when the ground is cool and the roots have a sweet

fragrance. Elders understand that they must be watchful and aware because signs can occur anytime between August and October. Subsistence activity requires that young people notice and read weather. Too much or too little rain makes a critical difference with greens and berries. In Diomede, there are certain locations that are conducive to certain greens. Elders teach children to use their senses of sight, hearing, smell, touch, and taste; to monitor seasonal changes; and to look for signs such as water drainage, sunlight, and soil type. Adults and children find the feeling of belonging to the land that comes with simple uses of the senses very satisfying, and that feeling fosters a deep feeling of connectedness. Educators should utilize local knowledge as the frame of learning units with hands-on activities and real-life applications while addressing state standards.

Communities hold vast stores of place-based knowledge that educators should represent in school. For example, different types of traditional footwear, mukluks, are used depending on the weather, season, and occasion. Most footwear is utilitarian and made to protect according to the seasonal climate. Some mukluks are designed and adorned for certain occasions. Today, few people have the skills to crimp the bottoms of mukluks using the traditional method. The many skills that young people need to learn include stretching skins, original methods of crimping soles, and twining sinew to be used for sewing. When schools provide place-based education, these activities and many others are less likely to cease.

Teachers of younger students can develop an integrated unit based on the story "Agvunna," narrated by Queenie Milligrock of Diomede and published in a booklet by Kawerak, Inc. The story is about a man who turned into a walrus because he was wasteful when he hunted. He eventually learns his lesson while living as a walrus, turns back into a man, and returns home to help his community. As students move through school levels, they can learn the local and

textbook science of marine mammals and about storytelling as a pedagogical practice. Educators can emphasize the benefit of traditional diets by utilizing publications on subsistence foods and nutritional values of Alaska Native foods. Subsistence activities involve a logical sequence according to seasons so local experts teach knowledge and skills sequentially. School educators maintain subsistence activities as a vital component of cultural identity when they implement local pedagogy.

Although the use of wooden sleds is practical, few people still have the building skills. When schools facilitate the knowledge and skills of sturdy and efficient traditional constructions, they serve future generations. Interviewees also spoke about the need for students to be taught to construct and mend traditional nets that are used in the summer and under the ice in winter. Students need to learn how to set the net under the winter ice to catch white fish and how the catch is loaded on the handmade sled with the supplies. Through real-life applications, students learn practical skills and maintain tradition.

When teachers validate children's prior knowledge in school, students are interested and motivated. Boat hunting is a major component of the Iñupiaq subsistence lifestyle, so when educators incorporate skin boat construction, they affirm and reinforce local priorities. When community members construct a skin boat, they plan out activities over several seasons, and carry them out with precision. They stretch the hide and keep it dry enough to be in proper condition to be sewn. During the next steps, sewers pay attention to how sinew is prepared, to the overlapping and hidden stitch used, and to how tightly the skins are sewn together to ensure that the boat is leak-proof. When schoolteachers work with local experts to co-construct units of instruction, they ensure that the teaching methods are precise and the complex lessons are authentic. Students learn values such as patience and respect for Elders and nature. They learn

that all steps must be followed precisely and that when they make mistakes, they must heed the instructions of Elders and experts. If there is a hole in the hide, it is not simply patched. Elders know from past experience to stretch the hole until the hide stops giving and patch the hole at its larger size. If the hole is simply patched without being stretched to its giving point, the boat may be defective and dangerous to the survival of hunters. Elders understand that if the hide is unsuitable, it can be used for sewing practice rather than being discarded. Students must learn that certain outcomes and mistakes are unacceptable. Community members will not use a boat with an unsuitable hide until the following year when they can cover it with a suitable hide. People with a western way of thinking may consider this occurrence as a failure but people with a traditional Iñupiaq worldview do not because what was learned is valuable and they have maintained the safety and well-being of all involved. Elders know that the hide can be defective and dangerous if it is not hung for an adequate amount of time, stored properly, or becomes damp. They understand that the safety of the boat crew depends on the minute details of proper construction. Community members with critical knowledge must be the ones guiding learning because community physical safety and spiritual well-being rely on authenticity and accuracy. Likewise, if an Elder tells a student to unravel a simple sewing project and start over, the student is expected to humbly heed the direction in order to be able to eventually handle the process on a much larger and critical scale.

One interviewee spoke about an instance when her father taught her about maintaining subsistence practices, respecting Elders, and caring for others. He had reminisced about having a breakfast of fall-time: murre eggs aged in oil rendered from baby walrus blubber, which is no longer a widely practiced custom. There is a specific process to boiling the oil and cooling it in a barrel, and the eggs are not to be rinsed with water. After they have been properly stored in

barrels for several months, the eggs are ready to be enjoyed. The interviewee shared that she secretly prepared the eggs for her father and husband that year. The father was very pleased with his daughter and told her that she "sure did it right." By explaining the process to her, the father was teaching his daughter and making a request of her. He knew the importance of maintaining traditions and that his daughter was capable of understanding when a request was being made. He delivered the lesson in a way that encouraged his daughter's interest and desire to act. He shared the account with his daughter because it was his obligation to pass on the knowledge, and it was her obligation to listen and maintain community practices. He had a need for traditional food to satisfy his body and soul, and he wanted her and their descendants to experience the same. The father then praised his daughter by sharing his satisfaction when eating what she had prepared. Teachers can work with Elders so students can gather eggs in July and age them in oil. Students can learn the length of storage that is critical to food safety and why eggs being aged are not to be contaminated by liquids.

Customs of food gathering and preparation in northwestern Alaska are unique and intertwined with physical and emotional well-being. Most Iñupiaq Elders and adults have an intense hunger for traditional foods and feel a strong physical obligation to gather, hunt, store, and eat local foods; but when generations of community members become accustomed to foods being brought in, a way of life is negatively affected. Interviewees emphasized that they want to take measures to prevent such changes and that schools should address food gathering. People feel a strong sense of belonging and fulfillment when picking greens on the tundra. They feel the warm sun and soft wind, smell the sweet scents of the tundra, and bond with their family and friends. They have a strong sense of identity from having learned to do what is important and necessary when they store greens and eat them with family and friends. People gather various

tundra plants in the Bering Strait region for consumption or medicinal use including “sura” (young pussy willow leaves), “tuugaiyuk”(sea lovage), “achaaGluk” (beach greens), “iviaaGluk” (roseroot), “aluuiGaq” (sourdock), and “masu” (roots). Some plants are picked quickly to be cleaned later and some picked individually with care. Some greens are left to dry before storing in seal oil and others stored immediately. Some greens are fermented and others cooked. Greens are also prepared in contemporary ways such as in salads, pesto, and recipes calling for vegetables. When students learn nutritional values of natural foods, they are able to make healthy choices. They can gather and store local foods to share with Elders and those in need. Various plants, including stinkweed, coltsfoot, and chives are used for medicinal purposes. Cranberries, blueberries, blackberries, and salmonberries are gathered to be stored using traditional and contemporary methods. More contemporary practices include using fireweed blossoms and spruce tips for jelly.

Seal oil is a staple in northwestern Alaska. Rendering is a complex process that involves temperature regulation and use of proper storage containers to prevent botulism. Few families still use traditional seal pokes, the construction of which can be the topic of an entire school unit. Today some people still use barrels and most use glass containers to store the rendered oil because use of some contemporary materials, such as plastic, is dangerous. When local experts and educators teach students the processes of putting up another food staple, dry fish, students learn fish species, stages and migrations of fish, fish processing skills, weather conditions, drying processes, various preparations, uses of smoke to dry and cure, safe canning methods, and proper boiling and storage methods.

When educators facilitate the subsistence activity of crabbing, children gain skills they can use for the rest of their lives. They enjoy the activity because they interact with others and

with nature to gather food to share. Young students learn about crab anatomy, male and female crab, and about krill. They learn about the timing and methods of crabbing, equipment needed, various ways of preparing the sections of crab, use of pincers for children's games, and the migration and molting of crab. Educators can cover state standards at various levels in numerous content areas. Students can learn how to make crab holes in the ice, put lines down, and pull up crab. Elders recognize that one of the benefits of a life that requires hard work is that there is little time for conflict or negativity. With the loss of a locally prioritized focus in education, community knowledge and activities have become endangered. Community members' attitudes about the traditions of a community have also changed. Although Alaska Native peoples no longer teach or apply some original laws, they maintain many today. Elders and adults desire that the knowledge and activities that are deeply intertwined components of a healthy and satisfying life be extended into formal schooling. As one interviewee stated: "Today's children should not be the generation that forgets the ways."

When teachers include the topic of climate change and its effects on hunting, students can identify and address issues. Elders and hunters speak about the receding ice cap and melting permafrost resulting in changes to animal migration and availability of game. They understand that seal and other marine mammals depend on ice and that human activity affects permafrost. In order to protect the natural resources that they rely on in substantial ways, students need to measure their consumption of manufactured products and the disposal of these products. When educators address current threats to the environment, many of which are global, students can advocate for the community by protecting the land and waters from overuse and damage by maritime traffic and industry. When formal schooling relates to children's lives, students experience a sense of purpose that benefits the community and become enthusiastic about

achieving. Education has one mission, to guide young people in building their identities and purposes in relation to their families and local and global communities. When educators incorporate topics related to Alaska Native self-determination into real-life learning units, students learn about the corporations established through the Alaska Native Claims Settlement Act (ANCSA), governmental organizations established through the Indian Reorganization Act, and operation of municipal organizations. Students can observe and participate in local governmental meetings and learn the local adaptations to governmental procedure and how they relate to traditional leadership practices. They become prepared for leadership in local and international arenas. When students learn about articles of incorporation, limited liability corporations, by laws, board responsibilities, and policies, they can competently take their places as strong leaders. When teachers are knowledgeable, they are able to teach the legal relationship of Alaska Natives to federal government, federal Indian law, and the history and current applications of ANCSA. Students gain in-depth knowledge of the State of Alaska government and Legislature and the instances of their support or lack of it for subsistence rights. Students learn why the recent passing of Athabascan leader, Katie John, was such a loss to Alaska Native peoples and how she was a leader in the fight for subsistence rights. They learn who their state representatives are and can convey the priorities and needs of their communities. When students learn how the City, IRA, and Native Corporations are funded and operated, they become ready to move into positions to manage and set goals for these organizations. When students learn about Iñuit peoples' struggle for subsistence rights and self-determination in Greenland, Russia, and Canada and the settlements reached and about how the Indigenous leaders of these countries have worked together with Iñuit of Alaska at the United Nations level, they become ready to practice individual and collective self-determination, and participate in the Iñuit Circumpolar

Conference and the World Indigenous People's Conference on Education. They can protect life ways, lands, and waters in the international arena. One interviewee stated: "We'll continue to adapt but the thing is we want to be safer, be more healthy, be more careful."

Because Bering Strait residents now use more manufactured materials, schools could take an active role in showing the importance of recycling and its relationship to maintaining subsistence resources. When schools implement a recycling program, educators can teach students about electronic waste, environmental protection, burning toxins, and plant and animal contamination. Students can learn what it takes to protect the community and environment, and advocate for natural materials and social action. Educators can assign students to estimate the number of pounds and types of garbage that the community produces, and develop a plan to cut down on waste and contamination. Students and their families learn that using stoneware is safer than using plastics, and purchasing fewer single serving drinks and foods cuts down on trash. They learn that using natural products for cleaning is not only safer for humans, it is safer for the environment. Teachers can promote use and consumption of natural products and teach students the effects on nature of plastics and battery acid. Students can work with community organizations and Elders to learn the value of traditional ways with fewer destructive effects on humans, animal life, and hunting and gathering areas. Teachers can have students draw a map of the community showing the water source, the landfill, and the dumpsite where burning takes place and its location in relation to rivers, streams, and food-gathering areas. When students learn how to recycle, they can arrange backhaul, participate in statewide recycling programs, and take personal responsibility and pride in the health and well-being of the community. An environment is created within the school that supports feelings of accomplishment and success.

Chapter 5

Conclusion

In Chapter 5, I share content on effective schooling from one of the UA approved Cross Cultural Communication courses, ED 420. I summarize my thesis, share future considerations, and give my recommendations.

It is much more difficult for educators to approach values and life ways than it is for them to approach data and theories, but strategies can be formed. As one example, I tailored ED F420 Alaska Native Education to the Bering Strait region in 2011. The course goal is to provide educators with an understanding of the historical aspects of education and the Alaska Standards for Culturally Responsive Schools. It is important for educators to understand that much of the content is difficult to examine and that they need to be open to hearing and discussing challenging topics. They need to be mindful of their words and, when listening to words of others, cognizant of the history and experiences that shape messages. I structured the course in a manner representing local and regional practices. Personal introductions come first. An explanation of local values comes second. Detailed personal introductions serve several purposes: to acquaint listeners with a person, to show the importance of family and background to a person, to reinforce local values, and to increase understanding and strengthen relationships.

The course covers Alaska Native values such as knowledge of family tree, knowledge of language, sharing, humility, respect for others, love and respect for children, cooperation, hard work, respect for Elders, respect for nature, avoidance or resolution of conflict, family roles, humor, spirituality, domestic skills, hunter success, and responsibility to community. It is very important to Iñupiaq people that everyone shows love for family. Adults teach children about

their ancestors and extended family including those related by relationship building practices. Interfamilial and interpersonal connections are central to the well-being of the community. Individuals are connected to others by being named after members of other families. Activities such as gathering greens and berries, taking care of children, and eating Native foods together foster connections. Children learn commonly used Native language terms and are encouraged to learn their original languages. Sharing is one of the most important values taught. The community, not an individual's personal gain, is important. Everyone is expected to act in the best interest of the community and to take care of others. Everyone is expected to share food, not just with relatives, and nothing is expected in return. Iñupiaq people acknowledge and share all that is given by nature. Children and adults learn that boasting is not appropriate because others will speak of generous and worthy actions. When children and adults are learning, they are not boisterous but are quiet, attentive, and patient. Everyone is expected to show respect for others by showing empathy, speaking non-judgmentally, and providing support. Community residents treat children with unconditional love and respect. Children understand that they are important when adults are patient, understanding, and knowledgeable of the children's families.

Community members set examples when putting up traditional foods and being employed by thinking ahead, doing things without being told, and volunteering. In times of rapid change, it is especially important that all community members respect Elders for their knowledge and expertise. They know better than anyone that the shelter, sustenance, and spirituality provided through nature are gifts to be respected. Elders know that humans contribute to the whole of their worlds and must not destroy, abuse the abundance, or cause unnecessary suffering in nature. They demonstrate respect for nature by thanking animals for feeding families and leaving food when taking it. Ancestors knew how disruptive violent

conflict could be, so community members are expected to live in harmony and limit conflict. Elders teach everyone to treat others with respect, respect laws, and remember the value of responsibility to community. Every child needs to be taught his or her present and future roles and responsibilities to the family and community. A family is a unit within the community, and one's role begins in the family and takes a place in the community. Elders, parents, family, and community members teach with patience, praise, and humor. Humor is necessary for health and healing, and it is used to correct and teach. Everyone must learn to take teasing, and that being laughed at, in certain ways and situations, is a teaching tool and a sign of the desire of community members to help others grow.

Spirituality or reverence is also essential to everyday life. Families and communities have stories of creation and stories of explanation where nature and animals played key roles (Leonard, 2007, pp. 98-99). Although today both men and women share responsibility for many activities, the original gender-specific expectations are important to learn for maintaining Alaska Native cultures and identities. Today both men and women are responsible for clothing, feeding, and teaching family members; keeping the home; teaching survival, subsistence hunting, and harvesting; preserving and preparing foods; sewing; and maintaining language and values. Those who experience success start young and must learn survival skills, signs in nature, and respect for land and animals. Each person is responsible for the maintenance of community values, knowledge, history, and priorities. Elders are key leaders and decision-makers. Everyone must take care of others and ensure that all young people are taught the values and skills of the community. When teachers are appropriately and relevantly prepared, schools are able to represent the identities and life ways of the community. Like in the home and community, students are supported in being strong and proud of themselves and where they

come from. Schools should be places "where children are helped to succeed because of, not despite, who they are" (McCarty, 2002, p. 194).

The way of life of the community forms a child's being and identity. Life ways and identity should not be left at the doorstep of any school. Young people should not have to choose either the way of life where they come from or the life modeled and taught by many teachers and reflected in textbooks. They can be accomplished both locally and globally by combining knowledge and skills of various life ways. Success can be demonstrated across a wide spectrum of combining lifestyles. One interviewee expressed her envy of women, who being unemployed, were able to spend a day on subsistence activities when she had to be in an office to earn a much-needed paycheck. People's common perception that they have to choose only one lifestyle will be less prevalent when schooling results in young people being proficient at more than one life way. Iñupiaq peoples continue to maintain their original pedagogies and educational systems should not cause children to think their life ways and identities are exchangeable or lesser. A school that is built on the foundation of the community identity and addresses state standards allows students to choose how to shape their lives.

Communities and schools must prevent the dichotomy that occurs when formal education is based on autonomous decisions made by school educators. With collaboration, a connective flow between home and school occurs. Effective schooling, like life, is not compartmentalized and focuses on relationships and relationship building. Curriculum and teaching practices are based on local life ways so that the identity of all students is authentically represented and incorporated as the foundation of their schooling experiences. The worldviews and life ways of communities in northwestern Alaska are extraordinary and beneficial to everyone, not just Alaska Native peoples. Culturally responsive teachers respect student knowledge, serve the

community, and utilize local pedagogical methods. In order to be long lasting, changes to improve delivery of education must be systemic. Teacher preparation and certification requirements must be expanded so that multicultural education is not dependent on the efforts of single individuals or in the form of add-on programs. Every child has the right to an appropriate and relevant education that cultivates skills and bolsters resolve to achieve.

5.1 Summary

In summary, this thesis presents my perspective as an Alaska Native Iñupiaq person. I am a product of Alaska public school systems and have had a 32-year career in elementary, secondary, adult, and postsecondary education in the Bering Strait region. I hope to contribute to my communities by suggesting changes to school practices that have had negative effects on me and many other Alaska Native people.

For decades, I have been concerned about the large percentages of Alaska Native students not achieving proficiency and/or dropping out of schools. I have been dismayed by the negative effects that formal schooling has had on the maintenance of Iñupiaq cultures. I believe that the reasons that public education has not served Bering Strait Alaska Native students well stem in large part from the fact that teachers and administrators are required to learn only minimal Alaska and Alaska Native content in Alaska teacher education programs. The result has been that there have been few if any representations of students' lives in school. Schools have not only neglected to act as tools of community priorities, but they have silenced local voices. The individual and collective negative effects on Alaska Native peoples are loss of identity and life ways. Public education has not served the distinct Bering Strait Alaska Native peoples well

because the partnership between communities and educators is not strong enough to ensure that local life ways and priorities form the foundation of schooling.

Future research can involve examination of the extent to which the Guide to Implementing the Alaska Cultural Standards for Educators is implemented and its effectiveness in supporting systemic change. Future research can also involve the examination of the effectiveness of the new teacher and administrator evaluation procedures, which require that measures of student learning be added, that cultural standards be considered, and that professional growth of educators be supported.

5.2 Recommendations

Educators and stakeholders at state, local and district levels in Alaska need to authentically assess the effectiveness of formal schooling in order to support systemic and sustainable change from the simplistic delivery of local pedagogical methods to comprehensive instruction that supports Alaska Native students and communities being valued, local practices staying strong, and individuals being spiritually and academically strong.

In order for schooling to be seamlessly connected to local communities in Alaska and for students to maximize potential based on their personal and cultural strengths, I recommend that University of Alaska teacher education programs increase program requirements for Alaska and Alaska Native content and that the Alaska Department of Education expand its requirements in these areas for teacher and administrator certification.

I recommend that school districts adopt visions and missions in line with local priorities and that that they implement foundational multicultural methods and curricula that address community-developed values and community-defined leadership and success. I recommend that

districts support educators in being responsive to the local communities they serve by working with regional University of Alaska campuses and Alaska Native organizations and leaders to provide ongoing learning opportunities to ensure that educators affirm local knowledge and that they incorporate the instruction of locally-prioritized skills. I recommend a school environment with place-based curriculum and a multicultural emphasis to affirm students' identities, ensure that schooling is rewarding, to build students' sense of safety and the community's sense of ownership, and to maintain the dignity of all.

The key characteristics of an effective teacher or administrator in a Bering Strait community include having an understanding that when American pioneers and Indigenous peoples of Alaska came together, Alaska Natives experienced drastic and traumatic changes and that the widespread generational losses are often unnoticed. They understand Alaska's contact history of assimilation and the consequences such as loss of languages. Effective educators question their assumptions and critique their curriculum. By doing so, they role model and teach the concept and actions of social justice.

Effective educators support local self-determination concerning education of children by acknowledging the value and benefit of Indigenous and subsistence knowledge and extending local lessons into school. They have an understanding of local perspectives and life ways.

Effective educators are constant learners, even as they teach. They demonstrate local values and communication styles. They nurture students and build curriculum based on the identities of the communities with local leaders and role models teaching in school. They learn local and regional history so they can enable students to maintain the strong heritage of family and community. When UA teacher preparation programs, the Alaska Department of Education,

and school districts support teachers and administrators, all students in Alaska can find school rewarding and experience success.

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Appendix A

UN Resolution on the Rights of Indigenous Peoples

Resolution adopted by the General Assembly

[*without reference to a Main Committee (A/61/L.67 and Add.1)*] **61/295.**

United Nations Declaration on the Rights ofIndigenous Peoples

The General Assembly,

Taking note of the recommendation of the Human Rights Council contained in its resolution 1/2 of 29 June 2006,[1] by which the Council adopted the text of the United Nations Declaration on the Rights of Indigenous Peoples,

Recalling its resolution 61/178 of 20 December 2006, by which it decided to defer consideration of and action on the Declaration to allow time for further consultations thereon, and also decided to conclude its consideration before the end of the sixty-first session of the General Assembly,

Adopts the United Nations Declaration on the Rights of Indigenous Peoples as contained in the annex to the present resolution.

Annex

United Nations Declaration on the Rights of Indigenous Peoples

The General Assembly,

Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,

Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

Affirming also that all peoples contribute to the diversity and rich- ness of civilizations and cultures, which constitute the common heritage of humankind,

Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,

Reaffirming that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind,

Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,

Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

Recognizing also the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States,

Welcoming the fact that indigenous peoples are organizing them- selves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur,

Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

Recognizing that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,

Emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and socialprogress and development, understanding and friendly relations among nations and peoples of the world,

Recognizing in particular the right of indigenous families and com- munities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,

Considering that the rights affirmed in treaties, agreements and other constructive arrangements between States and indigenous peoples are, in some situations, matters of international concern, interest, responsibility and character,

Considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between indigenous

peoples and States,

Acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights[2] and the International Covenant on Civil and Political Rights,[2] as well as the Vienna Declaration and Programme of Action,[3] affirm the fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,

Bearing in mind that nothing in this Declaration may be used to deny any peoples their right to self-determination, exercised in conformity with international law,

Convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith,

Encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under inter- national instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned,

Emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples,

Believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field,

Recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in inter- national law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples,

Recognizing that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration,

Solemnly proclaims the following United Nations Declaration on the Rights of Indigenous Peoples as a standard of achievement to be pursued in a spirit of partnership and mutual respect:

Article 1

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the

Universal Declaration of Human Rights[4] and international human rights law.

Article 2

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating totheir internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6

Every indigenous individual has the right to a nationality.

Article 7

1. Indigenous individuals have the rights to life, physical and men- tal integrity, liberty and security of person.

2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or

destruction of their culture.

2. States shall provide effective mechanisms for prevention of, and redress for:

(*a*) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;

(*b*) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;

(*c*) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;

(*d*) Any form of forced assimilation or integration; (*e*) Any form of propaganda designed to promote or incite

racial or ethnic discrimination directed against them.

Article 9

Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.

2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and pro- vided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.

2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance,

understanding and good relations among indigenous peoples and all other segments of society.

Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.

2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.

2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.

3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision- making institutions.

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.

2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.

2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with dis- abilities in the implementation of this Declaration.

2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Article 23

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 24

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.

2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or other- wise used or acquired.

2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.

3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.

2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resourcesequal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and

the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.

2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.

3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30

1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.

2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent

prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Article 33

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.

2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

Article 34

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.

Article 35

Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.

2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.

Article 37

1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to

have States honour and respect such treaties, agreements and other constructive arrangements.

2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements.

Article 38

States, in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39

Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

Article 40

Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.

Article 41

The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

Article 42

The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.

Article 43

The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Article 44

All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.

Article 45

Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.

Article 46

1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.

2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by lawand in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.

3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.

Appendix B

AFN Resolution: Alaska Native Education Committee

ALASKA FEDERATION OF NATIVES, INC.

2010 AFN CONVENTION

RESOLUTION 10-28

TITLE: ALASKA NATIVE EDUCATION COMMITTEE

WHEREAS: There are positive efforts occurring at a smaller scale to address Alaska Native educational issues and priorities, but there is currently no statewide Alaska Native stand-alone entity acting in an advisory capacity; and

WHEREAS: As Alaska Native people, we know it is OUR responsibility to ensure our youth receive the best education and that we have an entity that is designated to influence change, and that is in partnership with the existing entities, to lead to our ownership of our children's education; and

WHEREAS: The Native community has become self-directing in health, housing, tribal governance, and corporate operations, but education has always been someone else's responsibility; and

WHEREAS: Alaska Native students continue to have significantly high drop out rates, and more than a third of Alaska Native fourth and eight-graders in the United States score below the *Basic* level in math and reading, and their progress since 2007 is largely stalled, according to the National Indian Education Study; and

WHEREAS: Approximately 90% of rural students are Alaska Native and yet each year an estimated 80% of teachers hired in Alaska are from the lower 48 states (Institute of Social and Economic Research); and

WHEREAS: The average teacher in rural Alaska remains in the community for 2 years which statistics show has a direct correlation to low student achievement (the Institute of Social and Economic Research states that turnover in Alaska's rural school districts is higher than almost everywhere else in the United States); and

WHEREAS: Our Alaska Native communities have unique cultural and linguistic differences from that of the western education system, which at this point and time, is not being incorporated or addressed adequately to meet the needs of our Alaska Native students in the education system; and

WHEREAS: Past Alaska Native education advisory committees have been dissolved when new state education commissioners are appointed upon election of a new Governor,

which has led to a loss of momentum and continuity on progress made for Alaska Native education; and

WHEREAS: That responsibilities of this committee can include, but is not limited to, making recommendations on: education policy change, language and cultural inclusion efforts in education, and increasing the amount of Alaska Native curriculum materials available and other publications focused on Alaska Native education; and

WHEREAS: That this committee shall be comprised of representatives from each of the respective ANCSA regions, including Tribes, rural village representation and regional non-profits; with the nominations for the committee coming from the Native community; and

NOW THEREFORE BE IT RESOLVED by the Delegates to the 2010 Annual Convention of The Alaska Federation of Natives Inc recommend to the governor to create a standing Alaska Native Education Committee who works in partnership with Alaska commissioner of education the rural education advisor; and

BE IT FURTHER RESOLVED that the advisory committee will report the state of Alaska Native Education to the AFN delegation each year and to the governor; and

BE IT FINALLY RESOLVED that this committee, in partnership with AFN, work with the State Department of Education and Early Development on establishing a permanent Alaska Native co-commissioner of education.

SUBMITTED BY: ALASKA NATIVE EDUCATION ADVISORY

COMMITTEE AND RURAL EDUCATION CAUCAS

COMMITTEE ACTION: DO PASS

CONVENTION ACTION: AMENDED AND PASSED

Appendix C

AFN Resolution: Supporting Educational Reform

TITLE: SUPPORTING EDUCATIONAL REFORM

WHEREAS: The Indigenous peoples of Alaska are distinct people with distinct cultures and traditional knowledge: and,

WHEREAS: There exists a need for Tribal schools to meet the cultural and academic needs of our children, who are impacted by a greater 'drop-out' rate than other students in Alaska; and,

WHEREAS: Today's K-12 educational system as offered through our state and local government is not adequate for nor does it respond to the cultural needs of our Native students; and,

WHEREAS: Our state and local government have established a monopoly in that to access free K-12 education one must go to a government school; and,

WHEREAS: Creative, educational opportunities can meet the educational, cultural, and social needs of our Native children;

WHEREAS: Pending legislation (House Bill 145, Senate Bill 106, and HJR 16, SJR 9) will permit parental choice and innovations; and,

WHEREAS: HJR 16 and SJR 9, if enacted, would place an amendment to the Constitution on the ballot in the next general election that if passed would amend Art. VII, Sec. I of the State Constitution to delete language that prohibits the expenditure of public funds for the direct benefit of any religious or other private educational institution, and add language to Art. IX, section 6 which currently says no public money can be used, except for a public purpose, to say that nothing in that section shall prevent payment from public funds for the direct educational benefit of students as provided by law; and,

WHEREAS: HB 145 and SB 106, would establish a Parental Choice Scholarship Program, whereby public funding could be used to pay for the cost of K-12 education at a public or private school selected by the parent or legal guardian. The school of choice would receive the amount of funding the school district in which the student resides would be received. The legislation sets scholarship amount and eligibility, accountability and enrollment standards for a participating school and the duties of school districts. Public, private, correspondence schools will all compete for the funding that the legislature sends to school districts each year; and,

WHEREAS: The legislation allows Native parents flexibility to start new schools, or select other schools or methods designed to best respond to their children's need and government money follows; and,

NOW THEREFORE BE IT RESOLVED by the Delegates to the 2011 Annual Convention of the Alaska Federation of Natives, Inc, endorses the proposed K-12 parental choice legislation.

SUBMITTED BY: AFN BOARD OF DIRECTORS

CONVENTION ACTION: PASSED

Appendix D

NPS Cultural Awareness Targets

LEVEL I	Ages 5-6/Grades Kindergarten-1st
CAT.SS.1.1	Names immediate family members
CAT.SS.1.2	Explains two ways a person is similar and two ways they are different from each other
CAT.SS.1.3	Names a Native leader
CAT.SS.1.4	Names the original name of their community
LEVEL II	Ages 7-8/Grades 2nd-3rd
CAT.SS.2.1	Identifies own culture
CAT.SS.2.2	Identifies three unique characteristics of own cultural heritage
CAT.SS.2.3	Identifies traditions of various cultures represented in the classroom
CAT.SS.2.4	Shows respect to an Alaska Native leader by listening
CAT.SS.2.5	Gives traditional Native names to three sites/camps around the community
LEVEL III	Ages 9-10/Grades 4th-5th
CAT.SS.3.1	Identifies five ways that the community has changed
CAT.SS.3.2	Identifies five characteristics of cultural heritage and lineage
CAT.SS.3.3	Compares and contrasts all cultures represented in the classroom
CAT.SS.3.4	Identifies and explains use of five traditional Alaska Native tools
CAT.SS.3.5	Identifies and describes four traditional Alaska transportation modes

CAT.SS.3.6	Identifies characteristics of a Native leader
CAT.SS.3.7	Creates a project that displays traditional names for the community, three sites/camps and landmarks around the community
CAT.SS.3.8	Demonstrates knowledge of Bering Strait Land Bridge and the Beringia Migrations
LEVEL IV	Age 11/Grade 6th
CAT.SS.4.1	Learns modes of transportation and changes throughout time in Alaska
CAT.SS.4.2	Identifies structure of local governing bodies and names Native leaders
CAT.SS.4.3	Explains the meaning and use of Alaska Native cultural symbols i.e. labrets, tattoos, jewelry, flags
CAT.SS.4.4	Researches and presents purposes of Bering Strait Native celebrations, ceremonies, rituals
CAT.SS.4.5	Researches traditional sites of Bering Strait region and their purposes
CAT.SS.4.6	Demonstrates knowledge of Russian period, Territorial history, and Statehood
LEVEL V	Ages 12-13/Grades 7th-8th
CAT.SS.5.1	Learns locations and ways of life of Alaska Native groups: Athabascans, Inupiat, Yupit, Tlingits, Haidas, Tsimpsians, Aleuts
CAT.SS.5.2	Studies Alaska using a timeline including pre-contact, Russian, Territorial and Statehood history
CAT.SS.5.3	Explores two or more world cultures

CAT.SS.5.4	Understands functions and rules of parliamentary procedure
CAT.SS.5.5	Demonstrates knowledge of history of changes to and losses of ceremonies in Alaska
CAT.SS.5.6	Identifies types of traditional/historical Alaska Native clothing for different occasions
CAT.SS.5.7	Identifies community structure and composition
CAT.SS.5.8	Researches changes to purposes of sites/camps
CAT.SS.5.9	Demonstrates understanding of use of tattoos among Alaska Native cultures
LEVEL VI	Ages 14-15/Grades 9^{th}-10^{th}
CAT.SS.6.1	Compares and contrasts at least five contributions of various world cultures
CAT.SS.6.2	Compiles a list of traditions, mores, values, and beliefs of a world culture for a class publication
CAT.SS.6.3	Understands cultural migration into Alaska
CAT.SS.6.4	Demonstrates understanding of cultural changes to Alaska Native people due to western contact
CAT.SS.6.5	Attends local meetings and reports to class
CAT.SS.6.6	Recognizes universal questions asked by different cultures
CAT.SS.6.7	Demonstrates knowledge of origins of reindeer herding
CAT.SS.6.8	Identifies geographic reasons for differences in types of clothing

CAT.SS.6.9	Demonstrates knowledge of history of Alaska Native Claims Settlement Act
LEVEL VII	Ages 16-17/Grades 11^{th}-12^{th}
CAT.SS.7.1	Compares and contrasts local cultures with cultures not represented locally
CAT.SS.7.2	Compares and contrasts traditional and modern worldviews and actions and explanation of nature and spirit
CAT.SS.7.3	Describes and gives examples of a commitment to a cultural community
CAT.SS.7.4	Demonstrates understanding of cultural changes for Alaska Native people due to western contact and compares traditional and modern ways of learning and knowing
CAT.SS.7.5	Explores structure of traditional government, local councils and relation to current governance
CAT.SS.7.6	Demonstrates a skill of a traditional role
CAT.SS.7.7	Compares and contrasts Alaska Native celebrations and ceremonies with other cultures
CAT.SS.7.8	Understands authenticity and property rights issues of documentation of oral traditions
CAT.SS.7.9	Compares and contrasts needs for traditional and modern clothing for seasons and occasions

CAT.SS.7.10	Demonstrates knowledge of federal and State legislation affecting Subsistence
CAT.SS.7.11	Demonstrates understanding of use of tattoos among United States, Russia, Canada, and Greenland Native cultures
LEVEL VIII	Ages 18-19
CAT.SS.8.1	Participates in local government, attends meetings, interviews committee members, complies and reports observations
CAT.SS.8.2	Cites examples of how cultural beliefs and institutions influence personal decision-making
CAT.SS.8.3	Learns health and social impacts of cultures interacting
CAT.SS.8.4	Compares and contrasts cultural changes due to western influence
CAT.SS.8.5	Explores structure of traditional Native government, local councils and relation to current governance and compares to another culture
CAT.SS.8.6	Demonstrates three skills of a traditional Native role
CAT.SS.8.7	Attends Regional/Elders Conference
CAT.SS.8.8	Compares and contrasts reindeer herding culture and subsistence culture
CAT.SS.8.9	Demonstrates understanding of the effectiveness of oral traditions for retaining cultural identity
CAT.SS.8.10	Summarizes benefits of traditional clothing based on geographic, occasional and seasonal influences

CAT.SS.8.11	Demonstrates knowledge of the nine traditional sites surrounding Nome (Siqnasuaq)
CAT.SS.8.12	Develops a timeline of Alaska Native history including pre-contact history
CAT.SS.8.13	Demonstrates understanding of use of tattoos among world indigenous cultures

Appendix E

Multiple and Single Worldviews

Multiple Worldview Philosophy	Single Worldview Philosophy
A teacher:	A teacher:
sees student world as valid and important	knows what is best for students
incorporates local activities	relies upon published textbook curriculum
cares for each student	is doing job or earning paycheck
respects student knowledge	sees students as empty vessels
is humble	is righteous
acknowledges own weaknesses	focuses upon authority and control
admits doesn't know everything	knows best
accepts and respects students	tries to "fix" students
values students as equals	must have power over students
knows s/he is a visitor in community	expects community to change
serves the community and children	expects community to change
adapts to local communication style	maintains practices brought
shares heritage and feelings	remains separate and aloof
accepts teasing	assigns consequences for teasing
gives words of encouragement constantly	praises only school work
communicates personally	communicates authoritatively
utilizes local discipline	uses only consequence-based discipline
instills sense of safety	disregards student need for feeling of safety
asks	assumes
addresses multiple learning styles	uses singular teaching method
recognizes various communication styles	maintains expectations of responsiveness

uses local pedagogical methods	maintains practices brought
asks about and supports student goals	assumes student goals
teaches skills through community knowledge	relies upon published textbook curriculum
utilizes local protocol	expects conformation to personal protocol
respects local pedagogy	expects assimilation to personal pedagogy
visits homes and opens home	maintains physical and emotional distance
learns from local Elders	utilizes only knowledge brought
learns from students	assumes students are empty vessels
respects local priorities	labels according to personal priorities
participates in local activities	socializes only with other teachers
takes up local subsistence activities	stays separate
learns local language or phrases	expects everyone to speak English
sees students as equals	sees students as subordinates
involves student families	sees school as only educator
greets each student	does not work on relationships
utilizes group learning	maintains focus of attention upon teacher
recognizes relationships among students	focuses upon personal relationship to class
knows each student personally	knows only student data
focuses upon learning by self and students	focuses upon consequences for behavior
teaches U.S. history of assimilation	teaches commemorative American history
teaches social justice	maintains inequities of power
prepares students to analyze and question	teaches textbook curriculum
learns and teaches local history	teaches textbook curriculum
addresses reasons for behavior	assigns consequences for behavior
speaks quietly and with a respectful tone	speaks loudly

Appendix F

UAF IRB 2010-2014 Approval

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Institutional Review Board

909 N Koyukuk Dr. Suite 212, P.O. Box 757270, Fairbanks, Alaska 99775-7270

June 22, 2010

To: Bryan Brayboy, Ph.D. Principal Investigator

From: University of Alaska Fairbanks IRB

Re: [172215-2] Indigenous Vision of 21st Century Education in the Bering Strait Region

Thank you for submitting the New Project referenced below. The submission was handled by Expedited Review under the requirements of 45 CFR 46.110, which identifies the categories of research eligible for expedited review.

Title: Indigenous Vision of 21st Century Education in the Bering Strait Region
Received: June 17, 2010
Expedited Category: 7
Action: APPROVED
Effective Date: June 22, 2010
Expiration Date: June 22, 2011

This action is included on the June 25, 2010 IRB Agenda.

No changes may be made to this project without the prior review and approval of the IRB. This includes, but is not limited to, changes in research scope, research tools, consent documents, personnel, or record storage location.

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Institutional Review Board

909 N Koyukuk Dr. Suite 212, P.O. Box 757270, Fairbanks, Alaska 99775-7270

December 8, 2011

To: Bryan Brayboy, Ph.D. Principal Investigator

From: University of Alaska Fairbanks IRB

Re: [172215-3] Indigenous Vision of 21st Century Education in the Bering Strait Region

Thank you for submitting the Continuing Review/Progress Report referenced below. The submission was handled by Expedited Review under the requirements of 45 CFR 46.110, which identifies the categories of research eligible for expedited review.

Title:Indigenous Vision of 21st Century Education in the Bering Strait Region
Received: June 9, 2011
Expedited Category: 7
Action: APPROVED
Effective Date: December 8, 2011
Expiration Date: December 8, 2012

This action is included on the December 15, 2011 IRB Agenda.

No changes may be made to this project without the prior review and approval of the IRB. This includes, but is not limited to, changes in research scope, research tools, consent documents, personnel, or record storage location.

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Institutional Review Board

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November 19, 2012

To: Bryan Brayboy, Ph.D. Principal Investigator

From: University of Alaska Fairbanks IRB

Re: [172215-4] Indigenous Vision of 21st Century Education in the Bering Strait Region

Thank you for submitting the Continuing Review/Progress Report referenced below. The submission was handled by Expedited Review under the requirements of 45 CFR 46.110, which identifies the categories of research eligible for expedited review.

Title: Indigenous Vision of 21st Century Education in the Bering Strait Region
Received: November 14, 2012
Expedited Category: 7
Action: APPROVED
Effective Date: November 19, 2012
Expiration Date:December 8, 2013

This action is included on the December 6, 2012 IRB Agenda.

No changes may be made to this project without the prior review and approval of the IRB. This includes, but is not limited to, changes in research scope, research tools, consent documents, personnel, or record storage location.

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November 14, 2013

To: Bryan Brayboy, Ph.D. Principal Investigator

From: University of Alaska Fairbanks IRB

Re: [172215-5] Indigenous Vision of 21st Century Education in the Bering Strait Region

Thank you for submitting the Continuing Review/Progress Report referenced below. The submission was handled by Expedited Review under the requirements of 45 CFR 46.110, which identifies the categories of research eligible for expedited review.

Title: Indigenous Vision of 21st Century Education in the Bering Strait Region
Received: November 13, 2013
Expedited Category: 7
Action: APPROVED
Effective Date: November 14, 2013
Expiration Date: December 8, 2014

This action is included on the December 4, 2013 IRB Agenda.

No changes may be made to this project without the prior review and approval of the IRB. This includes, but is not limited to, changes in research scope, research tools, consent documents, personnel, or record storage location.